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The Missionary Review of the World

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HOME MISSIONS IN NORTH AMERICA

North America is a vast missionary field, representing many varied phases of work for all classes of people. The problems connected with it are almost as numerous and complex as are those of foreign missions. Home missions in North America — not counting Mexico and the West Indies—include the following:

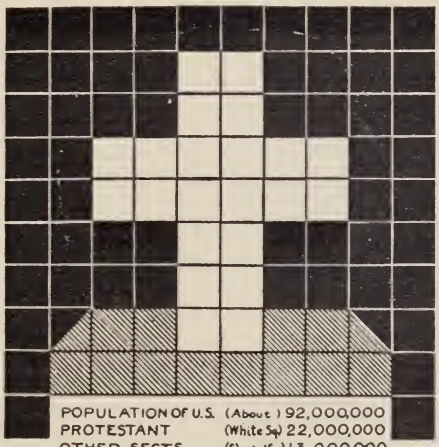
1. City missions for the fallen, outcasts, and destitute.

2. Work for foreign-speaking population in cities, manufacturing, and mining districts. These include Europeans, Chinese, Japanese, Hindus, and other Orientals. Work for new immigrants. There are over 11,000,000 foreign-born in the United States. Chinese number about 100,000 and Japanese 25,000; Italians about 500,000, and Russians the same. About 1,000,000 immigrants arrive each year.

3. Missions to the Jews in the great cities. These number about 2,500,000, of whom over 1,000,000 reside in Greater New York. Nearly 1,000,000 have immigrated to the United States in the last ten years.

4. Missions to rural communities in the East, where churches have become too weak to support aggressive work.

5. Social service and giving the Gospel to non-church-going laboring classes.


POPULATION OF U.S. (About) 92,000,000
PROTESTANT (White Sq.) 22,000,000
OTHER SECTS (Shaded Sq.) 13,000,000
OUT OF THE CHURCH (Black Sq.) 57,000,000
From the Missionary Survey

6. Missions to the American Indians—including preaching, schools, and industrial work. American Indians number about 300,000, most of them on reservations.

7. Missions to the negroes in the cities, and in the Southland—including general and religious education. Negroes in the United States number about 10,000,000.

8. Frontier missions to miners, lumbermen, and settlers in new fields, away from established churches. Mormons number 350,000.

9. Missions to mountaineers of the Appalachian range in the East and South.

10. Mission to miners, Indians, and Eskimos of Alaska, and to fishermen and Eskimos of Labrador, Greenland and Northern Canada.

Most of these lines of work require special study and qualifications. The same workers can not usually engage in more than one branch of home missions. The hardships are also as real as those connected with foreign service. While the distance from home is not so great, and the separation from friends is not generally so complete or prolonged, there are other trials that are often even greater at home than abroad. The salaries are smaller, the physical comforts are less, servants are, in many places, difficult to secure, and workers are more separated from each other, so that they have not the community life found in many foreign stations. Each department of home mission work has its peculiar difficulties and trials, and each has its special reward for faithful service in the cause of Christ and through the power of the Holy Spirit.

The total population of the United States is about 92,000,000. Of these only about 35,000,000 are reported as communicant members of organized churches, and of these about one-third are Roman Catholics. It is estimated that one-half of the population of North America are not church-members, and do not regularly attend any place of worship.

The home missionary forces employed in the United States are difficult to ascertain, as there are many independent workers and organizations. Those employed by the great home mission societies number about 12,000 missionaries. In addition to these are independent city missionaries, pastors, active church members, and non-denominational workers.

HOME MISSION SCENES IN NORTH AMERICA

1. A Miner's Camp in Alaska.
2. Eskimo Women in Greenland.
3. A Supper at a City Mission.
4. North American Red Indian.
5. Missionaries among the Mormons.
6. A Frontier Missionary in the West.
7. Among the Eskimos of Labrador.
8. Teaching the American Negroes.
9. Indian Rugmaker in the Southwest.
10. A Mountaineer's Cabin in Kentucky.

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The Missionary Review of the World

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Old Series

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Vol. XXV. No. 1
New Series

SIGNS OF THE TIMES

CONTINUED CHAOS IN CHINA

THE clouds have not yet cleared away in China, nor have the rumblings of revolution ceased. The preliminary victories of the rebels and the panic which prevailed among the Manchus have not brought about the speedy establishment of a Chinese reform government that many expected. Yuan-Shi-Kai has proved his ability in handling the Manchus, but has not yet secured satisfactory terms from the rebels. Dissatisfaction and internal dissension has appeared among the insurgent forces. Their leaders have been unable to agree, they lack a recognized leader of sufficient force to turn the advantage of victory and popular sympathy to good account, foreigners have been threatened, much property destroyed, commerce interrupted and a few foreigners have been killed, including Mrs. Eckmann and five children in the Scandinavian Mission at Sian fu. The Methodist Mission buildings at Hankow have also been destroyed.

China is paying a tremendous price in this struggle for freedom from the Manchu yoke. The present loss of property and life and the free rein to all the fierce passions of man must be followed by famine, pestilence and death due to the destruction of crops and the awful bloodshed. Every industry is crippled and missionary work is practically at a standstill. Many schools have been dismissed that the pupils might return home, and it has been impossible for many of the missionaries to remain at their stations. It is hoped that the arrival of the leader, Sun Yat Sen, will solve some of the problems. In the meantime several districts have proclaimed their independence. The Mongolian capital, Urga, which has been under the suzerainty of China, has expelled the Chinese officials, and Manchuria has joined in the revolt.

The results of education are seen in this revolution, since practically all the insurgent leaders have been educated in Western schools. The results of previous chastisement inflicted on China, after riots and massacres, are also seen in the death penalty pronounced by the rebels on any who injure foreigners or needlessly damage their property.

* The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this Review, but do not acknowledge responsibility for opinions exprest, or positions taken by contributors to signed articles in these pages.—Editors.

As to the effect of the revolution on missionary work, Rev. Harlan P. Beach says: "This movement is not at all anti-missionary, nor even anti-foreign as a general thing. It is purely internal and an anti-Manchu movement. Hence, if foreign nations maintain strict neutrality, I see no reason why it should react against Christianity. The prominent place of the missionary doctors in the Red Cross work at the present seat of war is a new proof that Christianity will impartially relieve suffering, regardless of political or religious lines. The revolution is likely to make enlarged demands upon missions. A republic or a limited constitutional monarchy means a great increase in intelligence, that is, of mission schools."

CHANGES IN CHOSEN

UGANDA, Mbanza Mantake, and now the West Africa Presbyterian mission are among the remarkable mission-fields of the Dark Continent, as are the Telugu and Karen fields in India. None of these, however, show more remarkable progress than is evident in the land of Korea, where a whole nation seems to be coming out of darkness into light. There is, however, a crisis in this land, due in large measure to the changes instituted by Japan. The increased interest in secular things, the growing desire for material progress and comforts, is in danger of diverting the minds of the people from the spiritual interests. They are like other Orientals discarding the old, but there is a danger that they will take the husks of civilization and neglect the kernel.

In a recent letter Dr. James S. Gale, of Seoul, calls attention to three signs of change:

1. Less evident interest in the Gospel than ten years ago. Fewer inquiring groups, fewer sightseers, fewer bustling people coming to church full of other than spiritual notions.

2. More interest in the world at large. We had the whole field to ourselves then, now new forces have developed that take the attention of the people. They have discovered not only a spiritual world, but a material one in which they are greatly interested. Many begin to think that the Church is not abreast of the new learning of to-day. Many books have been printed in the native script, and these, with native newspapers, divide the field with the New Testament.

3. The foreign missionary who occupied so high a place ten years ago has gone down in value, and his place becomes more and more an advisory position only. This opinion is partly due to the fact that America, through Mr. Roosevelt, is supposed to have given Korea over to Japan. Once the name "moksa" (pastor) occupied a unique and undivided reputation; to-day it is not so, as there are many Korean moksas. In school work, too, the foreigners were the great teachers, for they only knew the subjects to be taught. Now many teachers have developed, some of whom are supposed to be far superior to the foreigner; hence this fall in value.

Recent news from Korea also indicates one of the difficulties under which the Korean Church is laboring. The Japanese, without any word of explanation, have arrested all the teachers in the academy at Syen Chun, with several leading pastors and others, and have taken them to Seoul

for examination. The same thing was done last year to other Christians, who were tortured to compel confession as to political plots, but they were subsequently released, tho one young man died under the torture.

There is ground for both hope and misgiving in these signs. They undoubtedly indicate a national awakening and show that Christians should take immediate advantage of the present opportunity.

MISSIONARY UNION IN JAPAN

THERE is a very distinct feeling among Protestant missionaries in Japan that too many millions are not yet evangelized, and that better coordination and cooperation of the forces of all denominations is necessary. Meetings to consider these things have been held all over the country and considerable enthusiasm has been developed. Recently a meeting of fifty missionaries from the district about Kobe and Osaka was held. A committee to investigate the field was appointed, and, much against expectation, could find no evidence of overlapping or competition. But it found that, aside from the city of Kobe, the workers in the great field are so few that they can hardly come in touch with each other, while hundreds of towns and villages have never been touched. Thus again the great needs of the field were established. What form the proposed union will take, if it is consummated, we are unable to say.

CHANGES IN SIAM

TREMENDOUS progress has been made in Siam in the seventy years since the Protestant missionaries began their work there. The despotic domination of provincial governors has given place to a uniform and more just administration of their common law, under the direction of the Minister of the Interior. Equal justice is meted out to culprits and offenders, and gang robbery and other organized methods of plunder have become rare. Slavery has been abolished, and the land is occupied by free and happy landholders. Gambling has been restricted after having been officially encouraged for many years, and it will soon be entirely forbidden. The Protestant missionaries in Siam have been Americans, with the exception of an English missionary family, who came from Burma, and for many years only Presbyterian missionaries were at work in Siam and Laos.

PERSIA AND THE "GREAT BEAR"

AN unprecedented upheaval seems to be taking place in Asia which can not but affect the progress of Christianity. With China in rebellion against the ruling dynasty, and India in growing unrest against British rule; with Turkey at war with Italy and Russia endeavoring to bully Persia into submission to her demands, it is impossible for the most experienced student of events to predict what will be the result of the next move. Recently Russia has sent an ultimatum to Persia demanding the dismissal of the American Treasurer-General; Persia has refused. Russia has sent troops across the border and has strengthened the legation guard at Teheran. Persia replies by an ultimatum to Russia to the effect that troops must be withdrawn from Persian territory or war will be declared.

The so-called Christian nations in these conflicts with Moslem governments have not recently given any

evidence of a Christian spirit. Force and selfish greed have taken the place of reason and the Golden Rule. This can not but influence the attitude of Moslem governments and peoples against the claims of Christ and gives agitators against missionaries an apparent ground for their attacks.

While it is not possible to foresee the immediate outcome of these conflicts and convulsions, it is not difficult to discern evidence of a breaking up of the old order of things in the backward nations and the establishment of modern education, government and methods in Persia, Turkey, and China. The more we study the events in America and Europe and in the nations of Africa and Asia, the more we are imprest with the conviction that the only hope for peace and righteousness is in Christ, and that these will never be established until He reigns Supreme.

A cablegram from Tabriz reports much suffering and calls for early relief. The roads about Tabriz have been seized, cutting off supplies of food in the city. Rev. Robert M. Labaree writes:

"The political clouds are getting blacker every day. All the Province of Azerbajan is in turmoil, and any day the storm might strike us here in Urumia. Both the Governors of Khoi and Salmas have fled. When they, together with our own Governor, will have to flee elsewhere remains to be seen. I do not anticipate any trouble or danger for ourselves; but, oh! these poor people!"

As to Moslem lands in general two facts stand out with reasonable clearness. First, the disintegration of Islam as a political power is progressing. The countries about the Mediterranean which were swept by Mohammedan hordes in the seventh century are one by one coming under Christian control. Even the selfishness and injustice of so-called Christian powers can not blind our eyes to this tendency. Second, the complete disintegration of Islam intellectually and religiously can not long be delayed. Many of the national leaders are unbelievers, professing Mohammedans solely for political ends. Mohammedanism can not long withstand the inroads of Christian education and evangelistic effort. Already mission schools are drawing Moslem pupils in goodly numbers.

AFFAIRS IN THE UPPER KONGO

ACCORDING to the London *Christian,* the friends of the Anti-Slavery and Aborigines Protection Society have received from their own messenger, Rev. J. H. Harris, their first report upon the present condition of the Upper Kongo. His impressions are based upon observations taken during a journey of 1,200 miles. Belgium is seemingly anxious to wipe out as soon as possible the bitter memories of the past. Of course, the work of reform is not complete, but some instalments of justice have arrived, and others are at hand.

Reports in German daily papers, however, do not sound quite as favorable as those of Rev. J. H. Harris, tho they do not deny the goodwill of the Belgian Government itself.

ADVANCE IN ARABIAN MISSIONS

THE Arabian Mission of the Reformed (Dutch) Church has assigned a resident missionary to Amara, and thus it has opened its sixth regular station. It is located on the western

bank of the Tigris River, about a day's journey by river steamer from Busrah, and is an important trading center, with probably 10,000 inhabitants, of which Arabs, Persians, and Turkish officials and soldiers form the bulk. The mission has tried to get a foothold in Amara since its earliest days. Kuweit, in northeast Arabia, has also been occupied, and the Dutch doctors were cordially welcomed by its ruler, Sheik Moharak. It is of greatest strategic importance as the future terminus of the overland railway and as the best harbor in the gulf, so that it will make the best possible base for the occupation of the interior of Arabia.

"Modern Arabian Knights" from the University of Michigan are also going out to establish a high school and future university at Busrah, Arabia. Permission to start the institution has been granted by the Turkish officials. Medicine, engineering, agriculture and liberal arts will be taught, and instruction in the Bible is permitted to be compulsory in every course. Three members of the class of 1911 are to start soon, and another physician and his wife will follow as soon as funds can be secured. It is hoped that early in 1912 there will be two engineers, two doctors and two women teachers on the ground.

UNION WORK FOR ORIENTALS ON THE PACIFIC COAST

IT IS estimated that on the Pacific Coast and in Alaska there are about 60,000 Japanese, nearly 50,000 Chinese, over 10,000 Koreans, and about 4,000 Hindus. Nearly all of the latter are men and strict Mohammedans, tho some of them have come in contact with the educational work of American missionaries in India, and large numbers have been members of the English army in India or served as policemen in Hongkong. They are kindly, simple-minded and childlike in disposition, and offer a unique opportunity for missionary effort, tho they lead a migratory life and their bands are small and widely scattered. The American Bible Society has had several colporteurs and returned missionaries from India at work occasionally, but only recently a returned missionary from India has been engaged to give all his time to the work.

The manifold Christian work among the Chinese, Japanese and Koreans on the Pacific Coast had been by no means adequate to the need. Now an effort is being made to organize Interdenominational Work for Orientals, which, if successful, will be an important step forward. Under encouragements of the different boards and after preliminary conferences of secretaries of these boards, a conference of the representatives and secretaries of them on the Pacific Coast was held at San Francisco with about forty representatives of Baptists, Disciples, Congregationalists, Cumberland Presbyterians, Episcopalians, Friends, Methodists and Presbyterians. The feasibility of union, or cooperation in the work among Asiatics on the Pacific Coast was discust and a plan for permanent organization was adopted to be called the "Oriental Workers' Association."

One of the first results of the work of the Standing Committee has been the transfer of a mission from the Congregationalists to the Presbyterians. The mission had been in existence thirty years, but, chiefly because the Congregationalists have no Amer-

ican church in that town while the Presbyterians have, the committee thought it best for the interests of the mission to have it turned over to the Presbyterians. This was done gracefully. Other transfers, combinations and adjustments are contemplated and will be conducive to the needed strengthening of the work among Asiatics on the Pacific Coast by more united effort of all denominations.

THE LAYMEN'S CAMPAIGN IN CANADA

A REMARKABLE series of missionary conventions has recently been held in Canada under the leadership of the Laymen's Missionary Movement. The first was in Vancouver (October 18th to 20th) for the Province of British Columbia, and the last (November 26th-28th) at Sydney, on the extreme eastern coast, for Cape Breton Island.

Eleven conventions have practically reached the entire Dominion from West to East, and have been in almost continual operation for six weeks. Sir Andrew Fraser, K.C.G.I., formerly Lieutenant-Governor of Bengal, India, a vice-chairman of the Edinburgh Conference and a member of the Continuation Committee, has spoken in each convention, and John R. Mott, Robert E. Speer, J. Campbell White, Silas McBee, and George Sherwood Eddy have also participated in them. Others who contributed to the success are Rev. R. P. MacKay, D.D., the Moderator of the Presbyterian General Assembly; Archbishop Matheson, Primate of all Canada in the Church of England; Rev. S. D. Chown, D.D., superintendent of the Methodist Church; the bishops in each province, missionaries from practically all the fields covered by the Canadian Churches, board secretaries, laymen's secretaries, and prominent laymen, a total of about one hundred speakers.

The note of unity and comity was sounded so clearly that Canadian churchmen understand each other better than ever before, the call to service was so emphasized that new men have been enlisted and older workmen spurred to renewed efforts; the methods of finance were so thoroughly discust that an advance in methods and in gifts will be seen at once, and in every convention the call was clearly to the consecration of life and service.

The convention will mark another step forward in the life of the Canadian Churches.

The Canadian Council of the Laymen's Missionary Movement report the following increases in the giving of the respective denominations during the three years since its inauguration here:

Anglican	From	$252,910	to	$354,128
Baptist	From	207,679	to	296,569
Congregational	From	29,948	to	41,500
Disciple Church	From	9,057	to	9,675
Evangelical Ass'n	From	7,606	to	11,142
Lutheran	From	9,633	to	15,462
Methodist	From	509,409	to	749,677
Presbyterian	From	466,418	to	738,279
Increase	From	$1,492,660	to	$2,216,432

or nearly 50 per cent.

This advance is encouraging but is not satisfactory. These figures represent home as well as foreign missions, and averaged over the membership of the respective denominations there is little room for self-congratulation.

The proportionate advance is not yet commensurate with the increase of wealth in the hands of the various constituencies. There is still room for improvement.

MISSIONARY ASSETS AND LIABILITIES—THE RECORD OF 1911

BY REV. JAMES S. DENNIS, D.D., NEW YORK

A SINGLE year in this age of the world reveals a record of stirring and momentous progress in the world-wide extension of God's kingdom. Statistics, however insignificant their import, are utterly inadequate to convey more than a vague hint of the marvelous advances of the world, not only in its religious and moral gains, but in its intellectual, social, political, and all-round beneficent trend toward permanent betterment. A few brief comments upon certain of the assets and liabilities of the balance-sheet of 1911 may claim our attention.

Assets

Woman's National Foreign Missionary Jubilee: The jubilee celebration of the foreign missionary work of the women's societies is one of the outstanding features of the year. In its continental scope, its high enthusiasm, its admirable restraint, its notable dignity, its intellectual force, its spiritual power, its happy interdenominational fellowship, and its compelling success it stands for a new and instantly commanding demonstration of the deep and latent loyalty in true-hearted disciples which God can summon to voice its influence when He gives it its call of opportunity. The jubilee was not simply an anniversary; it was a high day of united hearts in the common service of Christ. Denominational lines and barriers to sympathetic cooperation were gaily ignored in a loving abandon of consecration to the call of a Master whose personal relations to each heart were far and away more dear than any ecclesiastical affiliations. We are grateful for the jubilee as an object-lesson to the whole Church of the happy possibilities and working efficiency of a common rally around a common Lord, in the furtherance of a great cause dear to His heart.

The Lucknow Conference: This was held at Lucknow, India, on January 23-28, 1911, and followed that of Cairo, in 1909. Its purpose was the serious study by experts of the outlook for missions to Moslems. The duty, the need, and the urgent call were taken for granted, tho the mighty challenge of the present situation, and the gigantic task which confronted the Church, were not ignored. It was, however, almost exclusively a survey of present conditions, and a careful reconnoitering of the expanding forces and movements of Islam, as well as the points of weakness and danger where the lines of Christian and Islamic propaganda converge. The conference was an educational and inspirational asset, relating itself to the conscience of the Church, and revealing the startling aspects of an obligation which can not longer be lightly regarded without placing the interests of the Kingdom, and even the honor of Christ's Lordship, in disheartening suspense. The forces which are latent in Islam are still mighty, and must be reckoned with

in the present as in the past. Christendom will make a lamentable mistake if by unjust aggression and irritating contempt it awakens the fanatical passions of the Moslem world.

First Meeting of the Continuation Committee of the Edinburgh Conference: This was held at Auckland Castle, England, in May, the committee being guests of the Bishop of Durham. Its deliberations resulted in some projects of significant import. The issue of an *International Review of Missions,* to be published quarterly, beginning January 1, 1912, was decided upon, as the organ of the committee for the discussion of missionary themes and problems, and the presentation of the newest phases and opportunities of universal Christian progress among foreign races. The creation by the missionary societies of Great Britain of a Board of Study for the more adequate training of missionary candidates was proposed by one of the sub-committees, and sanctioned by the committee itself. A broad program was laid out for the activities of the committee, with several new features.

Three Important Conferences: The Foreign Missions Conference of North America (formerly known as the Conference of Mission Boards of the United States and Canada), held its annual meeting on January 11th and 12th. A full attendance of the officials of the various missionary agencies of North America, and also the presence as a guest of Dr. A. Boegner, Secretary of the Paris Evangelical Missionary Society, made the meeting of special interest. A similar gathering—the first in the annals of British missionary enterprise—was held at York, England, in June, 1911, and was attended by representatives of about forty of the English, Scotch, and Irish societies. The officials of the German societies also met for their annual meeting at Halle, Germany, with a similar purpose in view.

Conference of the World's Student Christian Federation at Constantinople, April 24-28, 1911: The Federation Conference of the past year was unique and important. Its place of meeting was strategic in the interests of a wide and inclusive brotherhood, in an environment hitherto not hospitable to the spirit of religious fraternity. It marked a heart-to-heart contact of varied national and religious elements of the Near and the Far East, with a large and strong delegation from the nations of Christendom; yet, amid this strange commingling, there was evidence of a spirit of unity, sympathy, and common allegiance, which had been alien to the religious life of the Nearer East for centuries past. Over thirty nationalities were represented among the 227 accredited delegates, with their many and diverse religious affiliations; yet the worship of one God, and the recognition of one Master, dominated the entire assembly. The conference was an asset of strong significance in an environment where it stood for a modern intellectual, devotional, and inspiriting stimulus to keen and alert students, awake to the dawn of a new era. These young representatives of the new life of the Nearer East have rarely, if ever, met on a common platform of cordial mutual recognition and fellowship. Christianity was for the time being cosmopolitan, and represented a common religious allegiance, which was

BALANCE SHEET OF MISSIONS—1911

(This collocation of Assets and Liabilities is made in full recognition of the impossibility of indicating the significance of spiritual forces by any device of commercial tabulation. The method has been chosen simply as a picturesque contrivance to place in visible array some of the salient features of the missionary year. Every reader's imagination must be trusted to supply the perspective and coloring which will give a spiritual meaning to the picture.)

CERTAIN ASSETS

(A Partial List of the Year's Credits)

Woman's National Foreign Missionary Jubilee.
Second Missionary Conference on Behalf of the Mohammedan World, Lucknow.
Meeting of the Continuation Committee of the Edinburgh Conference, at Auekland Castle, England.
Foreign Missions Conference of North America, at New York.
Conference of Secretaries of Missionary Societies in Great Britain, at York.
Annual Missionary Conference, at Halle, Germany.
Eighth International Jewish Missionary Conference, Stockholm, Sweden.
Conference of the World's Student Christian Federation, at Constantinople.
Twenty-fifth Anniversary of the Student Volunteer Movement.
Twenty-fifth Anniversary of the Gleaners' Union of Church Missionary Society.
Student Volunteers from Ameriea, Great Britain, and the Continent, Who Sailed during 1910-1911.
New Missionaries Sent Out in 1911.
Creation of the Board of Missionary Studies for North Ameriea.
Board of Study for the Training of Missionaries in Great Britain.
Opening of the Hartford School of Missions.
International Conference of Mission Study Leaders at Lunteren, Holland.
Progress of Mission Study Classes.
Progress of the Laymen's Missionary Movement at Home and Abroad.
United Committee to Coordinate Home and Foreign Missionary Interests in the Presbyterian Church.
Enlargement of the Foreign Work of the Christian Endeavor Society, the Epworth League, and Kindred Organizations.
Progress of the Missionary Education Movement.
Extension of the Foreign Department of the Young Men's Christian Association.
Advance in the Foreign Department of the Young Women's Christian Association.
Tercentenary of the Authorized Version of the English Bible.
New Translations of the Bible on the Mission Fields during 1911.
Extensive Foreign Mission Service of the British and American Tract Societies.
Output of Mission Presses reported in 1911.
Christian Literature in Preparation, or Issued, in the Languages of Mission Fields in 1911.
Missionary Literature Issued in the Languages of Christendom during 1911.
Large Financial Gifts to Missions in 1911.
"Men and Religion Forward Movement" Including a Foreign Missionary Purpose in Its Program.
Special Attention to Missions at the Baptist and Methodist World Conferences.
Favorable Testimonies During the Year to the Value of Foreign Missions by Public Men, Travelers, and Authors.
Courage and Devotion Exhibited by Missionaries on the Fields.
Long and Fruitful Lives of Veterans Who Have Died in 1911.
Providential Protection of Missionaries in Times of Peril.
Rise of Native Leaders in Mission Lands, and Increase of the Native Ministry.
Growing Liberality of Christians in Mission Churches.
Board of Missions in Uganda.
Growing Appreciation of Missions, and Enlarged Vision of Their Importance by the Churches of Christendom.
Increasingly Favorable Attitude of the Public Press toward Missions.
Continued Enlargement of the Opportunities of Christian Missions in the World.
Coming to the Throne of Siam of a King Kindly Disposed toward Missions.
Diamond Jubilee of Missions in Natal.
General Missionary Conference in Nyasaland.
Kuling Convention and Its Urgent Call for New Missionaries for China.
Conference of Indian Women at Allahabad to Consider Social Reform and the Betterment of Woman's Condition in India.
Political, Social, Economic, and International Changes Favorable to the Advancement of the Kingdom of God Among the Nations.
Development of a Progressive National Spirit Among Asiatic Peoples.
New Opium Agreement between Great Britain and China.
Evangelistic Successes and Educational Progress in 1911.
Enlargement of Medical Missions During the Past Year.
Growth of the Philanthropic Spirit in Mission Lands.
Transforming Influence of Christianity upon Asiatic Religions.
Signs of the Gradual Christianization of some of the Great Nations of the East.
Opening of Bible-Training Schools in the Far East.—Visit of Drs. W. W. and J. C. White.
Conference of Chinese Students Studying in Colleges of the United States.
Groups of Chinese Students Supported by the Boxer Indemnities Entering American Educational Institutions.
Organization of the China Sunday School Union.
Formation of the Korea Sunday School Association.
Establishment of the Korea Medical Missionary Association.
First Triennial Conference of the Evangelistic Association of China.
Movement to Establish Pierson Memorial Bible-School in Korea.
Organization of the Educational Federation of Christian Missions in Korea.
Establishment of a Bible Institute System in Korea for the Education and Training of Church Workers.
Indian Christian Congress, Madras, October 1st-7th.
National Missionary Society of India—Conference at Bangalore, Septemher.
Central Board of Missions in England seeking restriction of Liquor Traffic in Nigeria.
Student Conferences on Mission Fields.
Progress of Unity and Cooperation on Mission Fields.
New Buildings on Mission Fields.
The "World in Boston," and "The Orient in Providence." Increasing Popularity of Missionary Exhibits.
Universal Races Congress, London.

CERTAIN LIABILITIES

(A Partial List of the Year's Debits)

Conservation and Guidanee of the Missionary Interest Awakened by the Woman's National Foreign Missionary Jubilee.

Deepening the Interest Already Kindled in the Missionary Enterprise, and Inspiring a New Enthusiasm for God's Great Message to All Mankind.

Conservation and Extension of the Missionary Suecesses and Aehievements of the Past.

Promoting the Influence and Usefulness of the Laymen's Missionary Movement.

Fostering the Movements toward Unity and Cooperation, at Home and Abroad.

Adopting Every Useful Expedient for Increasing the Gifts of the Churches in Support of the Enterprise of Missions, and Adding as Far as we are Able to Our Own Contributions.

Meeting Promptly and Resolutely the Extraordinary Opportunities now Presented for Missionary Advance. Sympathetie Study of the Wonderful Signs of Our Times, which have not been Surpassed in Significance and Grandeur by those of any Previous Era of Church History.

Noting the Remarkable Upturnings and Changes among the Nations, and Fitting the Missionary Activities of the Church to the Hour of Opportunity.

Prayer for the Providential Protection of Missionaries in Times of Peril.

Promoting a Campaign of Education in the Past History of Missions, and also in the Present-Day Openings which Call so Mightily for Immediate Recognition and Response.

Cheerful and Confident Reliance upon God's Power to Raise Up Agencies Specially Adapted to Meet Every Emergeney which May Arise in the Onward Movement of His Kingdom.

Adequate Support of Missionaries Already Sent Out by the Churches. Special prayer for the large contingent enlisted in 1911.

A Firm Belief in the Coming Development of an Oriental Christendom Which is to be Itself an Instrument That God Will Use to Establish His Kingdom in the East.

Testifying to Our Faith in Missions When We Know through Study and Observation that They Are Worthy of Confidence.

Making It Our Duty to Interest Ourselves in the Growth and Development of the Church in the Mission Fields.

Deepening Our Interest in the Great Unoccupied Fields of the World.

Promoting the Translation of the Scriptures into Languages as yet Without the Bible.

Confronting the Spread of Islam with a Loyal and Sacrificial Effort to Vindicate the Claims of Christ, and Enthrone Him in Moslem Hearts.

Special Provision and Generous Disbursement on the Part of the Church for the Training and Support of Native Evangelists and Preachers, in Whose Hands Will Be Eventually the Winning of the Nations.

Seeking by Every Proper Means to Secure the Revocation of the Constitutional Prohibition of the Bible in Modern Greek, the Common Language of the People of Greece. A Free Bible in the Vernacular is Now the Boon of Almost Every Mission Field. Why Should It Be Denied to the Greeks?

Intercessory Prayer, Urgent, Continuous, and Special, for the Progress of Missions Throughout the World. Pray, "for All Things Are Now Ready."

Importunate Prayer for a Great Increase of Spiritual Earnestness, Sincerity, and Power in the Home Churches of Christendom.

Holding Firmly and Loyally to the Essential and Fundamental Truths of the Gospel, as both the Basis and Justification of Missions, and Deepening Our Devout Personal Allegiance to Our Lord and Master.

universal, and also superior to the claims of political and national ties. Under these auspices the conference tended wonderfully to soften and quiet the old sectarian antipathies which had been for centuries past traditional features of the religious life of Western Asia.

An Interesting Anniversary: The Student Volunteer Movement for Foreign Missions celebrated its twenty-fifth anniversary on September 10th, at Mount Hermon, Mass. Its record is phenomenal, in that it has enlisted nearly 5,000 young and strong recruits for foreign missionary service, has held large and notable student conventions, and numerous conferences, given a body of fresh and able literature on missions, adapted to popular use, and especially to the needs of mission study classes, kept its secretaries in touch with the students of the country, and enrolled its bands in almost every educational institution of the Continent. The mission study enrolment of 1910 was 20,322, in 2,379 classes, in 596 institutions; and the 1911 figures are even more remarkable—the institutions numbering 661, the classes 2,531, and the students 34,006. The Student Volunteer Movement is both an achievement and an inspiration in the interests of world-wide missions. Similar Student Volunteer Movements are in successful operation in Great Britain, on the European continent, and in several prominent mission fields of Asia and Africa.

We may note also in passing that 1911 was the Jubilee Year of the Woman's Union Missionary Society of America, and of the Gossner, Leipsic, and North German Missionary Societies of Germany, and of the National Bible Society of Scotland. It was the Diamond Jubilee of the Zenana Bible and Medical Mission, of the American Baptist Telugu Mission in India, and of the establishment of missions in Natal, and the centennial of Judson's appointment as a missionary to India.

New Recruits to the Front: The year has been significant in view of the number of new missionaries commissioned and sent out by the societies of Christendom. The sum total apparently exceeds that of any reported year since Christ came to inaugurate the great mission of His Church. The Board of Foreign Missions of the Presbyterian Church in the United States, counts it a record year, having sent out 82 new recruits during the first ten months of the year. The American Baptist Foreign Missionary Society reports 42. The Church Missionary Society contingent numbered 64. The American Board reported 73 at the annual meeting in October, its previous largest record being 40. The Protestant Episcopal Board has commissioned 39, the Methodist Episcopal (South) 26, the Methodist Episcopal (North) 91, the United Presbyterian Church 18. The reports from several other societies indicate considerable additions to their missionary enrolment. The sum total of new missionaries sent, or to be sent, to the foreign field, by all societies of Christendom, is not, however, available at the date of this writing.

Improved Facilities for Training Missionary Candidates: The Foreign Missions Conference of North America at its meeting in January, 1911, appointed a "Committee on the Formation of a Board of Missionary

Studies" for North America. The Edinburgh Conference, through Commission V, on "The Preparation of Missionaries," had already recommended this step. The committee appointed prepared an elaborate report, and on June 8th constituted the Board, which will consist of 36 members, Dr. W. Douglas Mackenzie being requested to act as chairman, and Mr. F. P. Turner as secretary. A similar proposal, under the auspices of the new Conference of Mission Secretaries, has also been adopted in Great Britain, in the formation of a "Board of Study for the Preparation of Missionaries." The opening of the "Hartford School of Missions," in affiliation with the Hartford Theological Seminary and the Hartford School of Religious Pedagogy, is still another move during the past year in the interests of a more thorough preparatory training for missionary candidates. Dr. Edward Warren Capen is the organizing secretary. The Potsdam Seminary, at Potsdam, Germany, under the direction of Dr. Johannes Lepsius, is for the special training of missionaries to Moslems. In China a Bible Teachers' Training Institute has been opened as the result of the visit of Dr. W. W. White. In Korea it is proposed to open a number of such institutes at various stations. One of them is to be "The Arthur T. Pierson Memorial Bible School."

The Growth of Mission Study Classes: The systematic study of missions seems to have found increasing favor in church circles, and in educational institutions. Almost every prominent missionary agency in Christendom is giving special attention to this matter throughout its constituency. The Educational Department of the Presbyterian Board of the U. S. A. reports 1,326 mission study classes in 1911, and a total membership of 17,465. Other churches are not less alert in promoting this valuable asset of the systematic study of missions. The Missionary Education Movement, the Woman's Central Committee on the United Study of Missions, the Young Men's and the Young Women's Christian Associations, the Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Luther League, and, especially, the Student Volunteer Movement, are all giving attention to facilities for the study of missionary history and progress. British and Continental societies are also enlisting large accessions to their study classes, for whose use special text-books have been published during 1911, following previous annual issues. An International Conference of Mission Study Leaders was held at Lunteren, Holland, in September, 1911. Sixty-one delegates, from 13 countries, were present, and an International Mission Study Council was formed, with Mr. Harry Wade Hicks as president.

A Year of Progress and Extension: In whatever direction we turn, tidings of growth and enlargement seem to greet us. The Laymen's Missionary Movement has been making good, with its enormous distribution of missionary literature, its frequent conventions and conferences, its every member canvasses, its promotion of more systematic plans for increased financial support to missions, and its campaign of missionary education. It is now extending itself in similar organizations throughout Christendom,

finding no ecclesiastical barriers which bar its progress, and, when necessary, adjusting itself easily to any special church affiliation. It has recently been established in India, Ceylon, Hawaii, New Zealand, and Australia.

Did our space permit, detailed accounts of the growth of Christian Endeavor, with its increase from 400 to 781 societies in China, its native staff of eleven provincial secretaries in India, with 1,337 societies, and also of the progress of the Epworth League and kindred organizations in foreign fields might also be given.

The Missionary Education Movement has added four text-books to its previous list of twenty, three members to its official staff of workers, has adopted missionary expositions as a feature of its educational plans, and reports a total attendance of 1,292 at its seven summer conferences.

The enlargement of the foreign departments of the Young Men's and the Young Women's Christian Associations promises to give an increasingly prominent and powerful place to these efficient agencies on the foreign field. The Y. M. C. A. reports a financial increase of $2.000.000, making possible sixty new buildings in the foreign mission fields, the addition of thirty to its foreign secretarial staff, making in all 140 secretaries in seventeen countries, a special evangelistic tour in India, China, and Korea, by Mr. George Sherwood Eddy, resulting in large groups of earnest inquirers who have pledged themselves to the daily devotional study of the Bible, and the establishment, in addition, of special summer conferences for government students in China and South America. The Chinese National Convention of the Y. M. C. A. for 1911 was appointed to meet at Shanghai in November.

The Y. W. C. A. has sent three new secretaries from the United States, and one from Great Britain, to China, is giving special attention to Bible instruction in government and private schools, is in receipt of urgent appeals for secretaries from Fuchau, Osaka, and Rio de Janeiro, has opened a department of physical culture in Calcutta, and made provision in its National Training School for a course of special preparation for those desirous of becoming secretaries in foreign lands. The number of secretaries sent out in the past three years exceeds the number sent during the preceding fifteen years, and the official requests now in hand call for more additional secretaries than are in service abroad.

The Bible an Imperishable and Growing Asset: The Tercentenary of the Authorized Version of the English Bible has come and gone with 1911. The influence of that grand version in promoting missionary intelligence and zeal has been incalculable, and the honors paid to it by English-speaking peoples throughout the world have testified to the high value placed upon it as an asset in all that is uplifting and ennobling in individual and national life. The reports of all the Bible societies indicate continuous and unremitting toil to provide the translated Word in the vernacular of peoples and tribes who, as yet, have not been blest with access to its spiritual treasures. The year 1911 has brought this heavenly gift to multitudes who began the year

without it. The British and Foreign Bible Society reports eight new versions, three for Asia, three for Central Africa, and two for islands of the Far East. The total of new translations in 1911, promoted by all societies, will not be less than twenty. In addition, two incomplete versions have been finished. The revision of existing versions has been going on, even in such important languages as Japanese, the Chinese Wenli and Mandarin, and the Malayalam and Sinhalese.

The total issue of the B. F. B. S. reported in 1911 amounts to almost 7,000,000 copies, in 432 languages and dialects. Of this immense number about 4,250,000 went to the mission fields of Africa, Asia, South and Central America, and the Russian Empire. We have not space to refer in detail to the 1911 issues of the National Bible Society of Scotland, the Trinitarian Bible Society, the Bible Translation Society, or the Netherlands and other Continental Bible societies. The American Bible Society reports the issue of 1,622,008 volumes by its agencies abroad, the circulation in China being phenomenal, and amounting to about 1,000,000 copies. Issues in new languages are reported in three instances. The completed Bible has been given during the year to Korea, and the Sheetswa Old Testament has been finished. The revision of the Zulu Scriptures is receiving careful attention. The total issues for the year of the A. B. S. number 3,231,722 volumes, and the colporteurs in the service of the society during this year number 1,025. Limitations of space prevent our speaking of the extensive foreign missionary work of the American and British Tract Societies.

Christian and Educational Literature in the Languages of Mission Fields: Reports covering the year 1911 are not yet available, but the annual reports issued in 1911, which usually cover portions of that and the previous year, give indications of a large output of mission presses. The Presbyterian Press at Beirut added 40,000,000 pages to its previous issues. The Presbyterian Press at Shanghai has a record of 77,671,000, and there are 9,000,000 pages to the credit of the Methodist Publishing House at Madras. These are but samples of the untiring activity of printing facilities established under mission auspices in world-wide fields. The combined output for a single year of the 127 mission presses listed in the "World Atlas of Christian Missions" (page 124) would represent a mighty volume of literature made accessible to minds and hearts eager for light and guidance in the new era of opportunity which is dawning upon the whole round world. In the *Chinese Recorder* for July, 1911 (page 426), is found a quarterly statement of "Books in Preparation" for Chinese readers and students. They number in all 43, and this does not include a further list of "Recent Announcements," numbering 27. The *China Medical Journal* for January, 1911, gives a list of twenty valuable medical and surgical works ready for use in Chinese. The above record for China refers to books alone, and does not include tracts.

Missionary Literature Issued in the Languages of Christendom: The last decade has witnessed a phenomenal

increase in the literature of missions. The additions of 1911 are many of them of exceptional interest. The mission study books alone would mark the year as an unusual one. Speer's "The Light of the World," Zwemer's "The Unoccupied Mission Fields of Africa and Asia," Fraser's "Pagan Africa" (issued also under the title of "The Future of Africa"), Walker's "Missionary Ideals," Moore's "The Land of Good Hope," Mott's "The Decisive Hour of Christian Missions," Eddy's "Asia Awakening," Weatherhead's "Uganda: A Chosen Vessel," Gerdener's "Studies in the Evangelization of South Africa," Cornaby's "The Call of Cathay," F. D. Walker's "The Call of the Dark Continent," and Mrs. Montgomery's "Western Women in Eastern Lands" are all instructive, and admirably adapted to the purpose intended. The volumes by Dr. Mott and Mrs. Montgomery, tho issued in 1910, were for use during the winter of 1910-1911. Other volumes for more general and popular use are: Broomhall's elaborate study of "Islam in China," Archdeacon Moule's "Half a Century in China," Du Plessis's "A History of Christian Missions in South Africa," Johnson's "Night and Morning in Dark Africa," Purser's "Christian Missions in Burma," Jones's "The Modern Missionary Challenge," "Islam and Missions," jointly edited by Wherry, Zwemer, and Mylrea, "Daylight in the Harem," another volume of papers read at the Lucknow Conference, edited by Miss Van Sommer, Zwemer's "The Moslem Christ," Macdonald's "Aspects of Islam," Hume's "An Interpretation of India's Religious History," Goucher's "Growth of the Missionary Concept," Buckley's "Theory and Practice of Foreign Missions," Wolf's "Missionary Heroes of the Lutheran Church," Clarke's "Among the Tribes in Southwest China," Grubb's "An Unknown People in an Unknown Land," Pfander's "Mizanu'l Haqq" (Balance of Truth), Revised and Enlarged Edition by the Rev. W. St. Clair Tisdall, D.D., Rice's "Crusaders of the Twentieth Century," MacGillivray's (editor) "The China Mission Year Book, 1911," "Report of the Conference of the World's Student Christian Federation, Robert College, 1911," Speer's "The Foreign Doctor; Hakim Sahib," and his "Great Leaders in the World Movement," Miss Ellinwood's "Frank Field Ellinwood: His Life and Work," Porter's "William Scott Ament," Watson's "God's Plan for World Redemption," Miss Burton's "The Education of Women in China," Fenwick's "The Church of Christ in Corea," Costain's "The Life of Dr. Arthur Jackson of Manchuria," Reed's "A World Book of Foreign Missions," Bishop Ingham's "From Japan to Jerusalem," and "The World Atlas of Christian Missions," jointly edited by Dennis, Beach, and Fahs, are all recent contributions to the literature of missions. Several important articles have also appeared in the current magazines; perhaps the most striking and effective being by Adachi Kinnosuke, on "Christian Missions in Japan," published in the September *Century Magazine*. *The Moslem World,* a quarterly review, has appeared within the year, and the *International Review of Missions* will greet us with the opening of 1912. The tour of Dr. G. W. Knox around

the world, inaugurating "The Union Seminary Lectureship on Christianity in the Far East" suggests a project of unusual interest. We regret that the valuable missionary literature of the European continent can not receive here the notice it deserves.

Financial Gifts to Missions in 1911: The bequest of Mr. John Stewart Kennedy, which placed in the treasury of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., on February 23, 1911, the munificent sum of $2,250,000, has marked the year as exceptional in the history of missionary finance. We understand that a supplement to this will add a substantial sum to the completed gift. Such liberality toward the foreign missionary enterprise by a man of Mr. Kennedy's business sagacity, guided by an intelligent insight into the religious needs of the world, and the manifold blessings to mankind for which the Gospel is sponsor, has heartened the Church, and has given stability to its missionary work, as well as enlarged for generations its equipment. In addition to the above, Robert College received nearly $2,000,000 for its educational endowment and equipment. The American Board, also, reports a noble gift of $1,000,000 to its funds, to be used as the D. Willis James Endowment for its higher educational institutions. Mrs. John S. Kennedy has also given $120,000 for the International College at Smyrna. A substantial increase in gifts is reported by almost every missionary agency, especially the Reformed, Episcopal, Lutheran, Presbyterian, Congregational, Baptist, and Methodist Episcopal churches; yet the new appropriations called for by enlargement of the work have been so urgent and necessary that in some instances a considerable deficit has resulted, in spite of the fact that contributions have been larger than ever before. The Woman's Jubilee Fund has to its credit nearly a million dollars, and an aggregate of nearly three million may be noted as special gifts outside of the regular receipts of the societies.

Some Tributes of the Year to the Value of Missions: On February 25th *The Lancet* (London) has this to say of the way in which the missionaries have faced the awful scourge of pneumonic plague in China: "At every station down the line medical missionaries have come forward in the most gallant way, and borne the brunt in combatting the most appalling conditions. . . The struggle has been almost entirely in the hands of medical missionaries."

Mr. Edwin J. Dingle, who has just spent two years in the interior of China, writes in the *Shanghai Mercury* a glowing tribute to the missionaries whose lives and services came under his observation. The tribute was prompted in reply to the astonishing assertions of Sir Hiram Maxim, and is printed in the *Church Missionary Review* for April, page 245. In the June issue of the same Review, page 339, is a statement by Rear-Admiral Winnington-Ingram, in which he declares, on the strength of what he has seen during thirty years, his firm belief in the value of foreign missions.

We may refer also to the testimony of a special correspondent of the London *Times,* recorded in the July number of the above-mentioned *Review,* page 391, who, writing from North Africa while on a recent visit

to Fez, exprest his surprize at the friendly attitude of the populace toward Europeans. He attributed the marked change from former fanaticism and hatred to the "devoted medical and educational work that the missionaries have done among the poorer classes," and traces also "a very considerable international effect to this kindly ministry of missions."

Dr. Sven Hedin, the Tibetan explorer, says: "The more I get to know about the missionaries, the more I admire their quiet, unceasing, and often thankless labors." He writes further of their education, their intelligent knowledge of the people among whom they dwell, and the great conflict to which their life is given, to win a victory for light where ignorance and darkness prevail.

We might quote further from President Taft and ex-President Roosevelt, both of whom have spoken during the year admiringly of the work of missions.

In the *Spirit of Missions* for June, page 474, is a remarkable address by the Viceroy of Manchuria, in which he refers with gratitude and deep feeling to the services of Dr. Jackson, a young British missionary, in that plague-stricken province. We note also that the Governor of German New Guinea recently exprest in no measured terms his indebtedness to the missionaries residing within his jurisdiction.

We might add, moreover, the strong affirmations of Governor Sir W. Egerton, of Nigeria, and of Governor Sir Arthur Lawley, of Madras, as to the value of missionary education as an aid to government administration. Viscount Terauchi, the Japanese Governor-General of Korea, and Count Okuma, have also spoken words of appreciation and gratitude.

The foregoing will serve as illustrations of a trend of testimony from public men, travelers, and correspondents, whose statements are based upon personal observation, and are becoming increasingly numerous and unequivocal. The readers of Dr. Speer's "The Light of the World" will find a chapter made up entirely of collated testimonies from well-known Asiatics who have had the best of opportunities to know the benefits and fruits of the Christianity for which missions stand. The courage and devotion exhibited by missionaries on the fields has been made the text of admiring tributes in the public press, both at home and abroad. The heroism which has faced plague, cholera, and the perils of violence, has been nobly in evidence during the year.

Long and Fruitful Lives of Veterans Who Have Died in 1911: The roll call of the year includes such honored names as Hepburn, Wyckoff, DeForest, and Miss Talcott, of Japan, Wilson and McGilvary, of Siam, Baldwin, McCarthy, Stuart, W. H. Murray, and Anderson, of China, McFarlane, of the South Seas and New Guinea, Alexander, Newton, Messmore, Sikemeier, Martin, Bonar, Nowroji, Mrs. Sorabji, and Miss Wilder, of India, Bishop Stuart, of Persia, and Bishop Ridley, of Canada, Kalopothakes, of Greece, Kropf, of Kaffraria, and Pearse, of Madagascar. Dr. A. T. Pierson, whose service in the interests of missions has been so memorable, died in June, and Dr. Gustav Warneck, the great student and historian of missions, left

us during the closing days of 1910, but his monumental life work remains. Dr. George Robson, whose long life of usefulness was crowned at the Edinburgh Conference, passed away in August. The year in which such lives of service have ended becomes memorable in the history of missions. This home-call of veterans with, in some instances, 50 and even 65 years of service to their credit, in no way dims the remarkable record which the year presents of providential protection to missionaries in times of peril.

Rise of Native Leaders in Mission Lands: Conspicuous among them we may name the Rev. Ding-Li-Mei, of China, an evangelist of Pauline stature. The Rev. C. Y. Cheng, the Chinese member of the Continuation Committee, is an honor to his country, as well as to the Church of Christ. Professor Chung and Dr. Ming are also well known. A galaxy of names comes to mind at once for Japan and India.

Another typical man is Kim Chang Chun, of Korea, an energetic personal worker, whose diary reports that within six months he has commended Christ to over 3,000 individuals. In *World-Wide Missions* for July, 1911, is an illustrated article giving biographical sketches of eight native leaders in several mission fields.

A well-known leader in India is the Rev. V. S. Azariah, who is, we understand, already selected as the first bishop from the Indian Christian community, and is soon to be consecrated, under Anglican auspices. Candidates for the ministry in mission fields are a cheering asset. Hangchow College reports 34 pledged this past year. The roll call for China is large, and that for other fields is, in proportion to their size, not less encouraging. Chinese evangelists are about to enter Tibet, and there is reason to believe that they will not meet with the opposition which has hitherto greeted foreigners.

Growing Liberality of Christians in Mission Churches, and a Growing Appreciation of Missions at Home: We hear not only of the establishment of a "Board of Missions" under native auspices in Uganda, but of pledges by the Baganda Christians to raise £10,000 toward the rebuilding of their cathedral at Mengo, to match the £10,000 raised by Bishop Tucker in England. The West of Africa, as reported by Bishop Tugwell, of the Diocese of Western Equatorial Africa, is not behind in its liberality, since its native Christian contributions were £16,000 last year, with, incidentally, a list of 10,000 catechumens and 2,800 baptisms during the year.

The Methodist Missionary Society of Australasia, in its report issued in 1911, recounts (page 15) the splendid liberality of the mission churches in Fiji. In all, the sum of £4,626 is reported in detail. In one of the Circuits of Papua an increase over the previous year of £150 is noted (page 21). The record of increased contributions in Korea, and in the Presbyterian Mission in West Africa, can hardly be matched in all the world, when every feature of the local situation is taken into account. Surely the day of independence and self-support, as well as of self-government, in the mission churches, is approaching.

There are signs, also, of a growing appreciation of missions, and an

enlarged vision of their importance, in the Churches of Christendom, and of an increasingly favorable attitude of the public press toward the missionary enterprise. At the same time, the enlargement of opportunities for the extension of missionary effort in all parts of the world is phenomenal. It is quite true, as Dr. Barton says, that "missions are the most successful Christian work in the world to-day," and they "provide the best sanitary safeguard for the world," as well as the most "substantial guarantee of its peace and order."

Changes Among the Nations Favorable to the Advancement of the Kingdom of God: A new and militant national spirit among Asiatic peoples, and even among African races, must be reckoned with, but God's guidance and control can make it an ally of the everlasting kingdom. The facilities of modern civilization are changing the outlook, and modifying the development of ancient nations, but it must not be overlooked that they are also helpful to missions. Means of communication and travel all subserve to the work of missions. The 637 miles of railroad in Korea, the new lines of steam communication which are penetrating China, and ramifying into the interior of Africa, are all available for missionary transit.

Even wars and revolutions may be overruled for good, and the establishment of better social and political conditions. It is the testimony of history that old tyrannies die hard, and must usually go down in bloodshed and violence. The year 1911 has witnessed remarkable upturnings of war and revolution; let us hope that out of the turmoil and strife may come beneficent changes which will bring permanent benefits to mankind, and open the way for the extension of the kingdom of peace and righteousness.

Evangelistic, Educational, and Medical Progress in 1911: In the Presbyterian Mission in West Africa, out of the ignorance and darkness of age-long heathenism, 510 communicants were admitted to the Church during the year, and there were 5,000 catechumens under instruction, with a view to possible church-membership. Reports from China indicate a large evangelistic harvest. Korea has an astonishing roll call of conversions. If we go back of 1911, it is computed that an average of one convert has confest Christ every hour since Protestant missions entered Korea, twenty-six years ago. The station of Syen Chyun, opened ten years ago, reports 144 churches in its territory, 8,880 communicants, and 27,016 adherents of Christianity. At Pyeng Yang, another Korean station, 2,417 new converts were baptized during the last year, and 42 new churches were built in the field of which it is the head station. The communicants received on confession by the Presbyterian Mission in Korea last year numbered 6,823, a net increase of 17.8 per cent. The first Presbyterian General Assembly of Korea is called to meet at Pyeng Yang, September, 1912. In India the new census report indicates a large increase in the Christian population. Spiritual interest is reported in Nyasaland, a large ingathering in Burma, and an awakening of special power in Assam. A striking feature of evangelism in mission fields is now the interest and energy which native Christians themselves are manifesting.

The Evangelistic Association of China is a striking example.

Educational progress is too large a subject to enter upon in detail here. Universities and colleges seem to loom up in every direction, and in China especially higher educational institutions seem to develop with surprizing speed, while the whole curriculum of instruction, from the village school upward, is receiving fresh attention. The progress of missionary education in China is marked by union of hitherto competing institutions, rather than of individualistic and denominational expansion. Allahabad College in India, tho founded only ten years ago, has an enrolment of 300 in its college course, and about 700 hundred more in its preparatory department. In countries where missions are located in a Moslem environment the desire of Mohammedans to avail themselves of the missionary facilities of education is quite phenomenal. This is especially true in Persia, and, to some extent, throughout Turkey. Almost all the missionary schools and colleges in the fields find it impossible to receive the throngs desiring to enter. The Madura College of the American Board, for example, "opens this year with the number of its students multiplied fourfold." The project of Christian universities for China, Japan, India, and Egypt is claiming the earnest attention of the resident missionaries and the Christian communities of those lands.

In medical and philanthropic missionary service much might be said of steady advance in 1911. A number of new hospitals and dispensaries have been opened. *Medical Missions in India* for October, 1911, reports the in-patients in missionary hospitals in India in 1910 as 48,913, and 3,185,663 attendances in dispensaries, with 27,978 visits to homes. Surgical operations were 6,770 (major), and 55,024 (minor).

Signs of the Gradual Christianization of Some of the Great Nations of the East: In Japan this has not been as rapid as at one time it promised to be, but thoughtful leaders are recognizing that Japan is in woful need of religious and ethical bases for its best national and social development. Christianity is in the lead, and the number of Christians who are appointed to positions of influence and responsibility are increasing. Mission federation and church union in Japan are receiving much attention, and various Christian organizations for the promotion of religious life and service are multiplying. Evangelistic and educational progress in China is putting into action subtle and powerful forces for the development of the higher life of the nation. The great and effective fight for the suppression of the opium curse is notably creditable to China, and is no doubt largely due to the Christianizing influence of missions, in cooperation with a marvelous movement of public opinion. The new opium agreement between Great Britain and China, which was signed the eighth of last May, is thought by the correspondent of the London *Times* to forecast the end of the trade within two years.

Korea, unless all signs fail, will become eventually a Christianized nation, and will represent a religious seriousness and a spiritual and moral earnestness which is not often discoverable even in the older nations of Christendom. Nations may not as

yet be "born in a day," but the birth hour is surely hastening on in the case of great nations whose swift movements toward monumental changes no one could have forecast or suspected.

Conferences on Mission Fields: These are multiplying in Japan, China, Korea, and India. Many of them are student conferences, or summer schools and camps. The name of "Chinese Silver Bay" was given to one of these conferences held during the year at Kuling, China. An important conference at Mokanshan followed Kuling. The first International Student Summer Conference in South America was held in January. In South Africa a student conference in which the Moslem menace was especially considered was held at Graaff Reinet, and a large General Missionary Conference in Nyasaland. An Indian Christian Congress was held in Madras in October, in September came the First South India National Missionary Conference at Bangalore; again in the same month the General Assembly of the South India Church Federation at Madras, and in May occurred the Christian Conference of Travancore and Cochin, at Kottayam. This was unique in that it brought together the Nestorian, Catholic, and Protestant communities of the ancient Syrian Christian Church to plan and pray together for the social and religious uplift of the whole Syrian Christian community.

At Princeton, New Jersey, assembled during the year a conference of Chinese students studying in colleges of the United States. There are at present 665 Chinese students in the educational institutions of North America, and they were coming in groups of 70 or more, supported by the money of the Boxer indemnities returned to China by the United States Government, an ever-memorable act of international consideration and courtesy. The present upheavals in China may interfere for a time with this interesting movement.

Progress of Unity and Cooperation on Mission Fields: The movement toward unity seems to have won the heart and controlled the purpose of missionaries and native Christians almost everywhere in mission lands. The "Conference of Federated Missions" and the "League for the Promotion of the Union of Christian Churches" are signs of the tendency in Japan. China has educational union in full swing at several important centers, such as Peking, Nanking, Tsinan-Fu, Wei Hsien, Teingchowfu, Chentu, and elsewhere, while a movement for federation is under way, to be inaugurated in each province of China. "The Evangelical Union of South America" was formed during the year. In India much has already been accomplished in uniting churches of similar polity and kindred creeds. In South Africa a "Basis of Union" has been drawn up, to be submitted to the Baptist, Congregationalist, and Presbyterian churches who are seeking to unite. On the Pacific Coast an interdenominational movement has organized itself into an "Oriental Workers' Association" for purposes of comity and cooperation in the care of over 100,000 Orientals living along the borders of the Pacific. Nothing has occurred in 1911 which will prove any serious barrier to the onward movement of a deep-seated and firm purpose of missionaries throughout the world

to be united in their glad allegiance to one Lord, and in their common efforts to gather into the one kingdom all races and conditions of mankind. The ecclesiastical climate of mission fields, barring here and there a lingering chill in the air, is mild and genial as compared with the not distant past. A tendency in the churches under missionary auspices to fraternize in mutual helpfulness, and present a united front, is more and more in evidence. The imported denominational distinctions, not always marked in the past by the kindliest attitude, are being quietly ignored or gently turned down as not congenial in a Christian Church which stands alone in the face of a solid and mighty heathenism.

"The World in Boston" and "The Orient in Providence"—Increasing Popularity of Missionary Exhibits: The two exhibitions mentioned above were successful and widely useful. They are examples of a method which has large possibilities in the direction of an effective and visible demonstration of the value of missions. The plan is one which is in popular use in Great Britain and on the Continent. The Basel Missionary Society has a "Traveling Missionary Exhibit" which it sends from place to place. Some British societies have inaugurated a "United Missionary Exhibit" representing the work of several societies in the same exposition.

The Universal Races Congress: The Congress was held while London, and, in fact, all England, was in the throes of a constitutional crisis, and the proceedings of the Congress were therefore somewhat overshadowed. It was not distinctively in the interests of missions, tho they were not ignored. An able and competent representative gave due credit to the value of missions as carrying a helpful and inspiring message of higher brotherhood, and in their own sphere working for the establishment of a superracial solidarity.

In closing these comments upon the assets, note should be taken of an incalculable surplus which is behind them. Over and above all the visible assets of the missionary enterprise may be recorded the purpose and power of the Almighty, cooperating with human agency in the effort at world redemption. The latent resources of the Church are there, too, and who can estimate the grand possibilities of a more consecrated and sacrificial service on the part of a Church entering boldly and loyally into the arena of moral conflict with evil, and using faithfully the spiritual weapons of its warfare, wielded with the gracious power of all-conquering love?

Liabilities

Conservation and Guidance of the Interest Awakened by the Woman's National Foreign Missionary Jubilee: The guiding into useful activity of all the potential forces awakened and vivified by the Woman's Missionary Jubilee in its memorable progress across the Continent is surely an urgent liability. In the October campaign much was, no doubt, accomplished, and a noble effort to discharge this obligation was made by the leaders and the now multitudinous friends of the jubilee celebration. The women of all the churches have been enlisted as never before under the banner of missions, and their attention has been turned to sources of information and in-

spiration. Their consciousness of solidarity and their joyous recognition of common aims and happy possibilities of united action and of heart-to-heart intimacy in Christ's service have been made matters of charming and gladsome experience. The glow and cheer of it all has surely imparted a new fascination to missions, and many a heart has thrilled with the vision of a hitherto unknown land flowing with milk and honey. This is not, however, a matter which appeals to women only; it should hearten the entire Church, irrespective of denominational affiliation, as one of God's happy vindications of the latent heart power in His loyal disciples to respond with alert discernment to a fresh call of opportunity. The Woman's Jubilee should awaken nobler and deeper consecration in the whole membership of the Christian Church.

Deepening the Interest Already Awakened in the Missionary Enterprise, and Invoking a New Enthusiasm for God's Great Message to Mankind: There is much to be done in this realm of missionary passion. The Church's *esprit de corps* in the execution of its great commission is capable of a magnificent awakening which might thrill the world. Its present somewhat irresolute struggles need a tonic of spiritual enthusiasm, and a vision of those possibilities which loyal cooperation with God would soon transfigure into realities about which we now only dream. The Church in this great matter of redemption for all mankind may not improperly be regarded as sparing itself, and in some respects even comforting itself, while its Lord Christ waits in the travail of His yearning soul, and is not satisfied. Here is a liability which stands in bald and gigantic significance over against all the cumulative assets of the past, as well as the resourceful assets of the present, and grips them with a passion of desire, and a claim of rightful ownership.

Conservation and Extension of Past Missionary Successes: One of the arts of war is to follow up a victory. An advantage gained should become a purpose formed and a hope kindled. There should be no ungathered harvests in the husbandry of missions, and the word retrenchment should be taken out of the vocabulary of missionary plans. The Careys, the Morrisons, the Livingstones, should have eager and courageous successors from the young ranks of the twentieth century. The world fields have ripened wonderfully in the past century—even in the past decade—and 1911 has added its quota of ripened grain. Let us reap the harvests made ready for *us,* and let us not fail to sow in our day the seed of another harvest to be ready for those who follow us.

Limitations of space will not allow further comment upon the liabilities enumerated in the balance-sheet. Such additional comment is perhaps uncalled for, since each item on the balance-sheet carries its own appeal, and will elicit from candid and sympathetic hearts its proper response. One comprehensive obligation can not, however, be passed without notice: it is the ever-present duty of using to the best advantage the resources available to a living and loyal Church. Undeveloped resources and unused power accentuate neglected duty which it is to the spiritual damage, and, shall we say, to the business discredit of the Church to ignore.

SOME THINGS AFRICANS LEARN TO MAKE AT THE MISSION

WHAT MISSIONARIES ARE DOING IN WEST AFRICA

BY REV. MELVIN FRASER, EBOLEWOLO, KAMERUN, WEST AFRICA
Missionary of the Presbyterian Board of Foreign Missions

THINGS worth while are being accomplished in the West Africa missions—it bears the marks of a paying enterprise. After three-quarters of a century of unspeakable struggle, the seal of God's favor has been set upon strenuous efforts to present His Son Jesus Christ to these dusky people of the West Coast.

Come down into the Gulf of Guinea, where the geographical bounds of the mission will be found back of a two-hundred-mile coast-line north of the Equator. Here the victory is being won chiefly around the older stations on the coast and those on the interior frontier.

There are six stations of varying size and importance. Besides the humble but comfortable missionary residences, where peace and joy, plain living and high thinking are recognized to be the ideal, and the domesticity is a standing object-lesson to the observing native at a station, there are the church, the schoolhouses, the dormitories, the hospital and dispensary, some gardens, and perhaps a tennis-court. In the division and interdependence of labor, these all are supposed to work together automatically for good, and constitute a kind of clearing-house, to which the natives come with their troubles, plans, ills and anxieties—and other products of exchange.

Let the roll of the stations be called. Benito (1864), in Spanish Guinea, with fluctuating fortunes among the Kombe, and flanked by the Fang press-

ing coastward; Batanga (1889), in German Kamerun, among the Benoka and Bepuk, bordering on the Mebeya and serving as landing-place and door of ingress to the interior; Éfulan (1893), among the Bulu and in touch with the Ntum at the southeast; Élat (1896), among the Bulu and charged with advanced work, industrial and theological; MacLean Memorial, at Lolodorf (1897), founded and fostered by the generous gifts of Miss Margaret MacLean, of Scotland, among the Ngumba, near to shifting settlements of Dwarfs, on the main government road to the far interior, and thus in touch with countless caravans; Metet (1910), the infant and outpost in the group, but with the beginnings of a giant work, among the Bene, and contiguous to the Yewondo at the north and the Mekaé and other numerous peoples at the east. At Baraka, in the French Kongo, recently reduced in status for want of needed reenforcements, and Corisco Island, under Spanish Government, associated with founders of the mission, the home of the Benga people, and in isolation going steadily on with the passing years, our out-stations.

The roll-call is dry enough, but the significance of any one station, especially of those of the interior, as foremost factor in the economy of native life, can not be written. The vocabulary fails before telling its meaning. The station is affectionately mixed up with all the best things around which the native experience revolves. To him Benito, Éfulan, Lolodorf, is the expression of the vine of which he is consciously the branch. From the hospitality of the station he returns to his town, taught, aspiring, rejoicing, a better husband, father, citizen, for who can tell when he ceases to breathe some of the atmosphere of the place which was to him none other than the house of God, the gate of heaven. Let the stations stand so.

Interlocked with the mission is the Presbytery of Corisco, of the Synod of New Jersey. On account of so much identity of interest and personnel, these two bodies are inseparable and interdependent. In the Presbytery are 16 churches, with a total membership of 2,763. The average of accessions to each church on confession of faith in Jesus Christ last year was 28. The average in New York Presbytery was 26; in Chicago Presbytery 18; in our Presbyterian Church at large 7—a Scriptural number, sure enough. Let the statistics go for what they are worth in the last analysis, but we think that they are worth more here than there. Systematic siftings take place before each communion, and long probations are served. Over five thousand may be seen in the Bible schools any fair Sunday, and four to five thousand at Élat alone at the morning service of quarterly communion, or monthly collection. Annual reports and daily life indicate all of these churches, with one or two exceptions, to be flourishing in accessions, giving internal harmony and outreaching effort. The enduring of persecution and opposition belongs not to the past alone. Not long ago a Bulu woman died six days after her husband had clubbed her for going to church and depositing her little gift of love Sunday morning. At half a dozen strategic places of the interior, where crowds have been gathering for many months, and not a few have confest the Lord as preached chiefly by a black man who knows little more than

that whereas he was blind now he sees, churches now need to be organized, and there will be the task of finding native pastors for these growing flocks, and others appearing above the horizon. During the past twelve months quite more than two thousand people have come, many of them walking days to reach Éfulan, Êlat, or Lolodorf, to tell of their weariness of sin, and "confess God." The record has been broken when during the past three months at Élat alone one thousand men and women have come tramping in to thus make themselves known. The very Spirit of God is waking up the people from their age-long slumber and setting forward the Kingdom of God. The very wilderness of a few years ago is blossoming into a garden of walking miracles.

The mission well knows that the foreign missionary, tho he be multiplied by a hundred, can not and should not take care of these multitudes. So the definite, persistent aim is to make the work self-extending, self-supporting, self-governing—that is, indigenous. In the days when the sense of this necessity was not so keen and the crisis not so imminent, a limited native ministry grew up on the coast, and now five ordained godly men are doing the work of pastors among their own kind.

Let these men come forward, for living among the submerged, they are not often seen of men elsewhere. Rev. F. S. Myongo, the corpulent and respected boanergic nestor of the natives, has been feeding and folding his flock at Hanji, in Spanish Guinea, with increasing influence and efficiency for a generation. His wearing qualities and powers of leadership were long ago demonstrated. He has found no dead-line at fifty, his bow abiding. Rev. Mbulu Ngubi, tall, no waster of words, incisive, of impressive seriousness in preaching and living the eternal verities, has been leading his responsive and numerous people in green pastures and beside still waters at Évune. Bodumba Ibia, of Sauline mien, modest and frank, still wearing the dews of youth and carrying seeds of promise, is ably holding the church at Corisco, where he inherited the mantel of his sainted father, Rev. Ibia, who towered high among his fellows, and is cherished in memory as a man of marked ability and of weight in pulpit, parish, Presbytery. Rev. Éduma Musombani, plodding and faithful, cares for his scattered people, now over three hundred, of the Kribi Church. Rev. Ndenga Pipa, the laborious, beloved little minister, always and everywhere the same welcome bundle of sympathetic sunshine, of good mental parts and of spiritual power, is preacher, pastor and personal friend to the Batanga Church with a membership of quite over four hundred. The only theology these ministers know or care for is Christ and Him crucified. In personal piety, fidelity to the Word, and saving influence they are more to be desired than gold, yea, than much fine gold.

The chief and serious trouble with our native ministers is that there is not enough of them. Where we have one, we need ten to-day. Altho a native ministry is not made, but grows by a kind of spiritual evolution, appropriate means are being used to supply this fundamental need. Eighteen candidates are under instruction and care of the Presbytery. Five of these young men will probably be licensed next August. In their pro-

AFRICAN BOYS AND YOUNG MEN AT THE BULU BRANCH OF THE MISSION SCHOOL, ELAT, WEST AFRICA

gressive examinations in Church history, theology, exegesis (not Greek and Hebrew), polity and sacraments, they compare well with the average sprig of divinity of McCormick or Princeton. For that best of all qualities, spiritual power and singleness of purpose, we have among the advanced candidates at least miniature reminders of a Paul, Silas, Barnabas, Timothy. And the field of these measures up to the field of those in extent and variety, if not in every particular. Themselves do not write Greek, but they are epistles to be read, and the people are placing orders which call for new editions every day. When we see Bulu and Ngumba young men, clothed and in their right mind, emerging into the ministry from a mass of abject heathenism which less than twenty years ago had not heard of the Christ, but is now pressing into the Kingdom and overflowing every meeting-house, it occurs that the day of miracles and that other day when Peter stood up for to preach and three thousand were born again in a day, is still on, and that this is none other than the critical day of opportunity to our beloved Zion, and of destiny-fixing to these people unto the third and fourth generation.

The churches have a numerous hand-maid in the system of schools established which strongly tend to take the coming generation by the forelock. Benito and Batanga each has a station school of modest proportion. Conditions have not been favorable to the extension of village schools on the quasi-civilized coast. But the schoolmaster is abroad in the more virgin interior. Report of the year past shows at the four interior stations together, an average total attendance of thirteen hundred pupils, while of village schools there are, under Éfulan, 17; Élat, 50; Lolodorf, 11, with total average attendance of 5,477. Total average of all interior schools 6,777. All village schools are taught by Christian young men of good moral record and sufficiently qualified to do the elementary work required.

These teacher-evangelists, minute-men, preach regularly as a part of their stated duties, and thus the schools are very dynamic in evangelism, dealing with material in the rough. Crowds come to hear these boy preachers, for a new message is to be heard. At Ngomeden the teacher reported over one thousand in attendance last Sabbath — Christmas morning. From these scattered evangelistic centers hundreds of persons, touched by the wondrous power of an endless life, come to the stations to confess the Christ. Some, especially head-men and their satellites, are shy of the new doctrine when they begin to feel it running counter to the sway of their godless gods, but many of even these polygamists and rich ones bend the iron knee, not able to stand up against the rising tide of sentiment and the stinging darts of conviction. Men and brethren, what must I do to be saved? becomes the dominant question, for just as the teaching at the station is that the fear of the Lord is the beginning of wisdom, so the telling out of the Christ is not second to the teaching of the charts in the village schools. These schools in the wilderness are a kind of John the Baptist in pioneering function— they prepare the way.

While man shall not live by bread alone, yet he can not live without bread. Hence industrial work. The

resources and the demands of the country are large. The psychology of the average native, if not conspicuously constructive, is at least imitative. He only needs to be shown how to do and make things of use and ornament —and he likes them. The appeal is to his latent talent, for he has some. The industrial work appears to best advantage by a view of the Frank James Industrial Department located at Élat. The other stations, especially Éfulan, Lolodorf and Metet, have hopeful industrial undertakings in a smaller way, but the Frank James plant is organized for business, and is doing things. In the classes of carpentry, wicker-chair making, and carving twenty-eight young men are apprentices. Members are graduated only after three years of commendable progress and good behavior. They become accustomed to staying at the bench or lathe, and manipulating the tools to a purpose. They learn to build houses, make doors and sashes, safety-boxes, tables, chairs, bedsteads, chiffoniers (for which there are more than a score of choice woods), rattan chairs and divans, rope, and various bric-a-brac of ivory, ebony, etc. Brick and tile making and other experimenting are in the nascent plan.

Mpasa Malolo, a master-mechanic and delightful Christian fellow imported from Duala, looks after the boys in the art of doing and making things, for which there is an abundant market among European merchants, government officials and soldiers and natives. Ten apprentices are in the tailoring department, instructed by Bassey Ekpenyong, a competent, steady Christian young man from the Scottish Mission in Calabar. The natives have taken to the idea of wearing clothes. The needs of foreigners, too, are here met. The purpose is to develop some of the considerable agricultural possibilities, as kindly and exacting Nature's basal provision for a real and permanent prosperity. Two hundred or more acres attach to each of the stations, Metet, MacLean, Élat. At the latter station there is a plantation of three thousand rubber-trees, and hundreds of thousands of seeds have been sent to villages in the hands of school-boys. Mother Earth is waiting to bear. And for all of these industrial pursuits the boys are eager, as means of making a decent, honest living, and of making two or three spears of grass grow where one weed was. And the Carpenter of Nazareth, rejected by other builders, is set forth as the ideal Man in all relations, and Chief in the industrial structure.

Allowing business in religion, as well as religion in business, self-support is at the front, and is seen to be both best and possible. The native, born and bred with a begging bias, needs to understand that nothing secures nothing, and to be taught how and why he should stand up on his own feet. Let precedents to the contrary be reversed if necessary. Failure here is the best way to breed a generation of parasites. The difference between self-support and the other thing is about the difference between stimulation and stultification, in relation to efficiency and character. But self-support, linked with self-government and self-propagation, means indigenous growth. Large blessings began to come to the mission work when a unifying plan of procedure, including a normal business basis, was adopted, and the broad

policy of which self-support is a vital part began to be definitely and systematically applied, suggesting—let it be said reverently—that God helps those who help themselves.

All the churches, with the exception of two, are self-supporting, and most of them a good deal better. Some of these churches needed a little time and sympathetic cooperation to break away from a limping past, but they broke. The total amount contributed by the churches last year was $3,092, and some edifices were built by the people, notably the tabernacle at Élat, 80x160 feet, seating 5,000 people, and costing over one thousand dollars. This goodly sum was given, not from affluence but comparative penury, and because the plan was worked and the appeal made in the love of Christ.

The schools, too, are self-supporting, and most of them much more. The sum realized from all the schools, station and village combined, was $3,901. The maximum tuition for a term of ten weeks is but one mark at the station schools, and one-half mark for eight weeks in the village schools, which amounts put the school within reach of almost every lad, and even tho he walks ten miles and back each day, he usually thinks that he is getting the best end of the bargain.

The aim is to have a physician at each station, and he finds a paying constituency—and the witch-doctors lose their jobs. The sick brought $1,720 in fees last year, and gave gladly for their healings. The report of the industrial work showed receipts to be $4,771, and value of material on hand to be $3,085. Thus through the fourfold channel of churches, schools, medical and industrial work, the people gave $16,296 as evidence of their faith and expression of their love and of appreciation of value received.

The self-support plan is a complete success, both as financial aid to the work and, better, as means of character-building. While the primary and persistent aim is to make men, yet incidentally money is made, by which to make more and better men, and extend and establish the Kingdom of Jesus Christ unto the uttermost parts. In the effort to establish an indigenous work, self-support and self-propagation seem to outrun self-government.

A limited vernacular literature can be mentioned. In Benga, Mpongwe and Fang considerable portions of Scripture, catechisms, hymn-books, and other collateral printed matter which has guided many through the darkness to the Land of Light still serves its purpose, enshrined in the hearts of other hundreds. The latest accomplishment, following the reduction of the Bulu dialect to written form, is the translation of the entire New Testament into Bulu, Matthew to Acts, with sundry helps, having been in use for years, and Romans to Revelation being practically ready for the press of the American Bible Society, to which agency the work is already much indebted. The production of even a limited literature, in a heathen dialect at first chaotic and always inadequate, is somewhat of a task, before which Hercules would surely have stood with respect. But there is a premium on every page, and compensation for every stroke. The Bulu literature serves for several tribes kindred of speech, or contiguous geographically, as the Mebeya abutting Batanga, the Ntum at the

southeast of Éfulan, the Fong north of Élat, the Ngumba, Dwarfs, and Bakoko surrounding MacLean Memorial, the Bene enveloping Metet with the Yéwondo at the north and others at the east—a total constituency of hundreds of thousands, who devour the printed page with utmost avidity as soon as they can read it stumblingly.

Let these things be, but the best is probably an undefinable condition, an intangible spirit that is abroad, the evolution of a better general tone of society, and, by the sweep of supremacy of the Gospel and the friendly German Government, the creation of a great opportunity. True it is that inland from the coast of French Kongo and Spanish Guinea are untouched throngs of Fang living just as for centuries, in Stygian darkness, but intense hunger and clamoring is in Kamerun interior. The best results accomplished are of a sort not to be measured, counted or weighed, a deep-running, wide-spread sense of God and sin among the people, an unrest and aspiration. They are begging for the school and the evangelist. These receptive, responsive multitudes are at once a prepared soil, and an ungathered harvest, where the resources of the always inadequate supply of missionaries are taxed to the utmost, and the Church of God is challenged.

We have tapped the current of our mission life at the nearest point of approach, and does it not bear the marks of being abundantly worth while? But while the results are much and of good quality, they are scarcely more than an earnest. We Presbyterians have only begun our job. The allotment fixt upon us the responsibility for five million of the one hundred million unevangelized people on this historically dark continent. Regard for reasonable accuracy here forbids our saying about how many people have been reached in the evangelizing sense, but to say that vast

A PRODUCT OF AFRICAN MISSIONS

Some Bulu and Nzemba candidates for the Christian ministry under the care of the West Africa Mission.

multitudes are still untouched is farthest removed from extravagance of statement. Now is not a time for looking backward, but preeminently time for moving forward. This imperfect taking of inventory of our very unfinished work may be pardoned, if a glance at it and the hearing of its message shall bring us to our knees, and thrust us out and out into this great harvest field without rest, until He of Calvary, who placed the commission in our hands, shall see of the travail of His soul and be satisfied, and these His little ones of Africa shall have the vision which, not seeing, they perish.

IS UNITY POSSIBLE TO-DAY IN MISSIONARY WORK?

BY DR. JULIUS RICHTER, GERMANY

THE subject of missionary cooperation formed the central point of interest at the discussion of the Edinburgh World Missionary Conference. The discussion on cooperation and unity reached the high-water mark of that memorable assembly, and was maintained throughout on a spiritual and intellectual level rarely attained even by ecclesiastical gatherings. The appointment of the Continuation Committee, as a kind of central council of the entire body of Protestant Missions, was welcomed with unanimous approval. The desire for missionary cooperation is obviously in the air.

The preparatory work of the conference impressed upon all who took part in it two convictions; first, the vastness of the missionary problem, requiring for its solution the application and strenuous exercise of all available forces; second, the divided state of Christianity and of missionary enterprise in face of this stupendous problem. These two facts are so well known and have been so often emphasized in recent years, that they require few words of explanation.

In the course of the last century the various Protestant missionary societies have been led by guidance, clearly divine, to occupy different parts of the heathen world; each undertaking a larger or smaller share of the missionary problem, often in absolute ignorance as to whether any other society would work in the same field and at the same task. The injuriousness of so many disconnected beginnings was not so manifest in those days, because the relations between the churches in the home lands were distant and cold, and they knew little or nothing of each other's activities. In the heathen world the strong antagonism prevalent among peoples and tribes, combined with prohibitive restrictions and impracticable roads, constituted a formidable barrier even between neighboring districts.

All this is now changed. Non-christian peoples like those of Japan, China, and India are more and more fully understood in the intimate workings of their whole intellectual life and in its relation to their civilization. They are themselves becoming conscious of such relation, and they pride themselves upon it, so that they form themselves into nations of a definite corporate character, and step out as such to face Western civilization and missionary enterprises. It is, therefore, incumbent upon Christian missions to consider whether it is not high time for these hundreds of independent missionary organizations to step out from their isolation, and in the face of a common foe, to realize their fundamental oneness of bond and aim.

Missionary societies and boards have already made some progress in starting joint enterprises and in helping each other to solve vast problems. It is our assured conviction that they will gain in practical value with the progress of time.

The most important, difficult, and delicate, however, are the movements toward unity on the part of the native churches in the larger mission fields. It is the task of all sound missionary effort to form native Christian communities, so that it is almost unavoidable for these young churches to bear at the outset the impress of their spiritual parentage, to adopt the forms of worship and of church life, as well as the teaching of the mother society. The result is that native churches of Anglicans, Baptists, Methodists, Prebyterians, Lutherans, Friends, Congregationalists, and of other Protestant communions are found dwelling side by side in a comparatively narrow space. These native churches obviously can not realize, as do the missionaries, their fundamental oneness on a common evangelical basis. The conferences held at home for the most part are not available to native communities. Their isolation is fraught with grave danger, and in face of the awakening national consciousness of solidarity they can only hold their own by stepping out from their dividing separateness and joining together in a federation of churches that shall be living and real.

In this direction a number of the most difficult, but at the same time most attractive, problems are waiting for solution. It is significant that these problems have not presented themselves as burning questions on the older mission fields, such as Africa and India, but on the comparatively younger fields of the Far East, in Japan and China. The cause is to be found in the pronounced national self-consciousness of the Japanese and Chinese, resulting in the corresponding aspiration of building up the native churches on a national basis. It is further significant that in Japan and in China two different methods have been employed for the solution of the important questions here presented. In Japan the federation of the churches has been carried out on denominational lines. We find there Anglican, Presbyterian, Congregational, and Methodist federation of churches, each with the tenets and forms of their respective denominations. The advantages of this arrangement are obvious, and the action of the Japanese churches has worked as an incentive in other fields, the Presbyterian missions especially making it their business all over the world to assist native churches gathered by them in the formation of federations on a Presbyterian basis.

In China, on the other hand, especially in the western province of Sze-chuan and the adjoining provinces connected with it as a missionary center, a beginning has been made in church federation on an interdenominational and geographical basis. The Protestant mission-churches of West China are trying to form a national church for West China, irrespectively of the very great diversity of the denominations represented in those provinces. This attempt is being watched with the greatest interest, not only in other parts of China, but also from other mission fields. It is even copied in some parts, and undoubtedly presents to missionary theorists one of the most attractive and complex problems of its kind. The question arises: Is the policy of fusing together Protestant communities of widely divergent denominations into one corporate church a sound

policy, promising success, and possest of vitality?

The reasons usually given in favor of this course are not convincing. It is contended that in Japan, a country of comparatively small, manageable dimensions, the communities of the various denominations are within easy reach of each other, and can thus realize their common fellowship and their common interests; whereas in China the distances are enormous, the variations in dialect are very pronounced, and the general contrast between North and South, East and West, is so great as to put denominational federation out of the question. According to this view, the Presbyterians of Peking would feel themselves further removed from their codenominationalists of Canton and Chengtu than from the Anglicans and Methodists of Chilhi. Moreover, it would be next to impossible to establish a church organization over such enormous distances.

This contention seems to prove that the Christian communities in the several parts of China are yet too small, too insignificant, to carry out church federation on a large scale, but it is quite possible, that in the course of one or two decades the Presbyterian or Anglican communities in the North or South may have grown strong enough to form vigorous denominational federations. Why then should there be in the present immature condition so much precipitancy in developing on lines which may lead in an unwise direction?

It is said that the Chinese do not understand denominational differences; that they only care about the central verities of Christianity, and are almost indifferent about the particular form in which they are clothed and presented by an individual denomination. This statement, tho put forward with much emphasis at Edinburgh, is clearly exaggerated. We may be sure that in this respect the Chinese do not differ from the Japanese, and in Japan the policy of denominational federation has proved so successful and so conducive to healthy development, as to give no ground for questioning the possibility and advisability of an analogous development for China.

But it scarcely comports with the importance of the problem to deal with it in this superficial manner. Some fundamental assumptions have at the outset to be recognized:

(1) There is but *one* Revelation of Salvation, and all our ecclesiastical organizations are but so many different attempts to express the *one* Salvation, the *one* Redemption in human forms, and to bring it nearer to our heart and understanding. Hence it must be possible, as we draw nearer to a full apprehension of the Divine Salvation, as in truth we grow in clearer vision through fellowship with God in Christ, that the separating differences shall merge into a higher unity, and that denominations shall come to be looked upon as the broken rays of the rainbow, every one of which reflects the sunlight, but which only, when converging with pure light, bring out to the full the beauty and power of the sunlight.

(2) Each denomination has endeavored by its own methods and in its own way to understand and to proclaim the mysteries of divine grace, and many among them have put into their efforts an enormous stock of devout meditation and theo-

logical research, in order to do full justice to the high trust committed to them in the knowledge and experience of salvation. Hence every denomination represents a treasure of sacred tradition, and transmits this treasure as a precious dowry to the native churches under its charge. There is probably no church in the mission field which has not received at its start or during its growth a valuable gift from the treasury of spiritual experience of the Mother Church. It would be culpable levity on the part of the native community carelessly to throw aside this parental inheritance.

(3) Church federation does not mean the leveling of denominational differences. Here the national churches of Prussia furnish a striking historical proof. For nearly a century Lutheran and Reformed churches have been conjoined there as a large, virile, corporate fellowship, and yet the Lutheran districts have hitherto remained preponderantly Lutheran, and hold in part to the Lutheran Confession of Faith. The history of our church development has taught us the dangers incidental to such amalgamation of divergent denominations, but also its great benefits. It has been a danger all along, which after well-nigh a century has not disappeared yet, that the union was organized from above, by the King and the Government, instead of being a movement of growth from within the churches.

The danger would be analogous, if at the present time the foreign missionaries societies were to bring about a federation of different denominations, which has not its root in the communities themselves. Unions of that kind involve a further danger—and in Prussia we have had ample experience thereof—in the particular denominational tenets being looked upon as of no consequence or of minor value. We have to remember that Christianity will never grow strong upon subtractions and reductions, but only through additions and vital developments. If, however, in spite of many dangers and disadvantages the propinquity of Lutherans and Reformers has on the whole proved a great gain and blessing, no objection on principle can be taken to the federation of denominations, which are at bottom much nearer to each other, and have grown up on the common basis of the Reformed Confession of Faith.

(4) The question as to the advisability of a federation between different denominations has to be decided by a judicious and careful study of the spiritual life in the churches concerned. In Prussia the union would have been impossible during the sixteenth and seventeenth centuries, inasmuch as the sense of antagonism was too pronounced between the two parties. But it became possible and advantageous to carry it out at the opening of the nineteenth century, when these antagonisms about dogma had toned down or smoothed off, and when a great spiritual revival had given more prominence to the central questions of personal salvation and blest assurance than to denominational tenets. It requires great wisdom to find the right moment for such a momentous procedure, and it is at least doubtful whether at the present day such a measure could be carried out in Prussia. We are thank-

ful to have obtained it. Can we find in our mission fields the missionary statesmen who correctly interpret the signs of the time, and who will know when the hour shall strike, in which it will be impossible to lead the scattered flock of Christ back to greater unity? On the answer to this question depends the solution of the problem.

PRACTICAL METHODS FOR MISSIONARY COOPERATION

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Secretary of the American Board of Commissioners for Foreign Missions

IT IS manifestly impossible within the necessary limits of this article to enumerate even the various forms of interdenominational union and cooperative work that have already been realized in the mission field. Much progress in this direction has been made within a decade, all of which is full of promise for the future. The marvel is that it was necessary to wait until near the close of the first century of modern missions before beginning to appreciate, both from an economic and a Christian standpoint, the value of such practical cooperation.

One can not look into the history of this movement toward union without wondering how much denominational pride and how much loyalty to Jesus Christ have hitherto had to do with the propagation of missions. One often sees articles printed in missionary magazines, and mission reports which seem to appeal largely to pride of sect or of church. It is possible, however, that this is only a relic of the earlier method of thought and expression, handed down from an age of controversy and denominational rivalry.

It is not unknown even in our day, for a missionary or a mission secretary to proclaim that a mission country needs "Presbyterianism," or "Congregationalism," or "Methodism," the speakers knowing well that the Gospel preached by the missionaries of any one of these great communions, and many others that might be named, does not differ in a single essential from that preached by all the rest. In fact, for the foreign field at least, there is no Gospel message that can be justly labeled with any kind of "ism," and at home we are learning rapidly the great lessons of history and experience.

It is safe to say that in the United States at the present time there is hardly a leading communion which every other communion would not and does not accept as possessing, practising and preaching the essentials of our common Christian faith. No longer do we put divisive emphasis upon forms of church government, or fine-spun theological definitions.

Much of our individual church-membership at home is but an accident of birth or environment. There are few of us, indeed, who, with but a slight change of circumstances, would not have been equally enthusiastic workers in some other church than the one in which we are now members. A change of residence frequently leads to a change of commun-

ion, without intellectual or spiritual violence.

Why, then, should we, in our endeavor to make Christ and His saving Grace known in the East, thrust to the front the name of denominations which can only confuse the minds of Oriental Christians, who know little of the controversies of the last three centuries, and who are unable to understand distinctions which once led to hostilities and separations.

Inspired by this line of reasoning, the missionaries on the field have already laid the foundation for many union efforts, the success of which leads to the belief that they will greatly multiply in the future. Differences that appeared of major importance in the heat of controversy have so disappeared even here at home, and appear so infinitesimal when viewed from the lands of measureless need and opportunity that they are actually forgotten, and the worker regards himself as the ambassador of Jesus Christ, rather than the emissary and promoter of some particular denomination.

As to the practical ways by which union and cooperation in missionary work can be put into operation, let me say, first of all, we must not insist that our missionaries at the front give themselves to the propagation of denominational institutions, as over against Christian enterprises that may bear only the name of "Christ." It may be said that the interest of the denomination at home can be maintained in no other way. If that is true, the more's the pity; it shows that much real missionary and Christian work needs to be done right here in our churches, that we may be worthy to carry the pure Gospel of our Blessed Lord to those who are waiting for it across the seas. Reports of results accomplished through union endeavors can be given to the supporting churches in a way calculated to arouse and maintain interest, without attaching to it the name of any one church.

The mission boards at home might well unite in the preparation of booklets or pamphlets setting forth the story of the Christian advance of the great mission countries, including the work of all communions. In altogether too large a measure we have written our mission literature upon the basis of the work of our own denomination alone, giving the impression in too many instances that we are practically alone in the field, and that the responsibility of the Christianization of the whole country rests with our communion. We are getting beyond this stage of reporting now, and this calls for the careful preparation and publication of brief but comprehensive stories, with general missionary maps of the progress of the Gospel in the great mission countries, to which each missionary society for its particular use can add the story of its own work in that country. The economy of this plan will at once appear and its effectiveness can hardly be questioned.

In a word, all denominations are in need of a missionary literature that will make clear all that is now being done in any great mission country, to which may be added a full statement of the respective share of work and responsibility belonging to each. All need this same literature; why not have it prepared in common?

As we turn to the mission fields we find many different forms of possible

practical and effective cooperation. A few are here named:

Language Schools

All of the leading boards are practically agreed that, with few exceptions, all missionaries should master the language spoken by the people for whom they are to work. While aiming to secure a practical knowledge of the vernacular for their missionaries, each board and mission has worked out its plans for language study, so far as any plan has been in operation, quite independently of the other missions in the same language area. This has led to a manifest waste of money, time and teaching force, and has fostered inefficiency. Native teachers in too many instances have been incompetent, and whenever a good one was secured he spent his time upon one or two pupils.

It would be wise economy of money, to say nothing of the time saved and efficiency gained, if the missions working in a common language area—as among the Marathi, or the Tamil-speaking people of India, or the Mandarin-speaking missionaries in different centers in China—should organize together a language school, manned by the best native and foreign teachers procurable, and to which all new appointees to that district should be assigned for a period of vernacular study and language practise. Something in this line has already been undertaken in Japan and Peking, but in altogether too tentative form.

Publication of General Union Christian Periodicals

The large missions have realized the importance of publishing weekly and monthly papers or magazines in the vernacular. Some of these are prepared largely for the edification of Christians, while others have been prepared, in part at least, with the non-Christian populations in view. As to the value of such publications if properly edited, there is no difference of judgment. They are indispensable to the proper training of the church-members, the dissemination of Christian truth among more remote adherents, and the reaching of even the hostile or at least the critical circles by whom the voice of the preacher is never heard.

This method of reaching the thinking and reading people of all classes in mission fields can not be dispensed with; in fact, every new condition abroad calls for putting added emphasis upon it. Mission periodicals have great and increasing influence and can be even more effectively employed.

This form of work has been, in most instances, expensive. The number of subscribers in any one mission is necessarily limited, and the most of these are poor. A subscription price can seldom be charged sufficient to meet the cost of material, composition and press work, to say nothing of editorial supervision. It seems a waste indeed for two or more missions, working among the same class of people, all of whom use a common language, to devote time and strength and mission funds to the publication of two or more periodicals, practically alike in aim and material.

Should the cooperating missions unite in the publication of a common Christian journal, under a common editorial board and supported by the combined resources of the various missions and the different constitu-

encies, it requires no stretch of imagination to understand the enormous advantages that would accrue to all concerned.

Sunday-school Literature

All agree that the Sunday-school, in which the word of God is regularly and systematically studied, is one of the most valuable and important of all missionary methods of work. All wish to strengthen and advance it. To accomplish this there must be prepared and published helps of various kinds for Sunday-school study, and especially for teachers. This is necessary in the United States and in England, where there are so many available commentaries and other helps, but much more important where there are few, if any commentaries, accessible, even to the most favored of teachers, while for the great mass there is nothing but the unexplained and unillustrated text.

The creation and publication of such Sunday-school literature for the various grades and classes is expensive. It is too costly for any one mission to do thoroughly. In the United States we have for the most part learned the value of an interdenominational Sunday-school literature, altho we have not yet learned the lesson any too well. Perhaps it is the money that is in it that keeps us apart here, while abroad it may be the money which must be put into it.

There is no doubt that if all of the mission boards supporting missions in regions where a common language is spoken, would join their forces for the creation of a common, effective graded Sunday-school literature, including papers for children, it would almost revolutionize the Sunday-school and give it the position in the Church and community it deserves, while at the same time it would greatly lessen the cost of production.

Hymn and Tune Books

While much has already been accomplished in the writing, translating and adapting Christian hymns for native uses in the East, we are only now approaching the point where more complete and satisfactory results of hymn-book preparation and manufacture can be expected. We can hope to obtain these results only by the cooperation of all Protestant Christian bodies working for the people who speak the same tongue.

There is no longer denominational bickering over Christian hymns. The great hymns of Christiandom, no matter by whom written, have become the common property of the entire Church. Many excellent hymns have been written or adopted by foreign missionaries and native Christians which ought to belong to the entire Church and not held as exclusively belonging to some branch of the same.

The Mandarin-using Christians of China—and they number many millions—would be stronger in the faith and richer in the spiritual uplift of their service were there gathered together, under the direction of the best musicians the missions of China can produce, all of the choice hymns and tunes that all of the denominations of China have produced or can produce. Japan has led the world in this direction, and North China is following on; but there is need of clear, radical action that shall produce a Christian hymnal belonging equally to each one of the Protestant communions found in every language zone in all mission fields.

This will economize in the cost of hymn-book production, enrich the service of all of the churches, and set the Christians of the East to voicing their praise through the use of the same hymns and tunes. Christian hymns and Christian music stand for a peculiar phase of our religion among the peoples of Asia and Africa; there is a mighty asset for Christ and the unity of His church in presenting the spectacle of all communions uniting in a common form of praise.

Medical Work

There is probably less rivalry and overlapping in mission medical work than in almost any other form of missionary endeavor, and missionaries are rapldly learning this fact. It would be hard to explain why two missionary physicians should reside in the same mission station, unless it were a great city, and then why they should carry on their medical work in the same general quarter of the city.

To locate two mission hospitals so near together that in the eyes of the people they appear as rivals must be regarded as a misuse of sacred funds, and a worse than waste of missionary life. Who among us at home puts emphasis upon the church of our family physicians? Abroad this distinction is still less apparent. To the people of the country for whom the medical work is maintained, there is and can be no denominational choice or distinction.

This being the case, mission physicians and mission dispensaries and hospitals might be so distributed that the largest number possible of missionaries and people of the country would be served without any appearance even of duplication or rivalry. In the face of the crying needs of multitudes who as yet, in their physical suffering, know nothing of modern medical care, much less of the tenderness and Christian sympathy of the mission dispensary and hospital, it is impossible to justify the appearance of crowding the medical work in any mission station or country. This calls for such an adjustment of mission medical work that no community shall be served by different medical missionaries or institutions.

Collegiate and Normal Education

By collegiate education I mean that which stands at the top of the missionary educational endeavors in any country, but not including theological education, which is considered by itself. This is the most expensive educational work missionaries engage in, and yet all are agreed that it can not be left undone.

Normal education, as such, is but recently receiving its due recognition in mission fields and will soon take its place by the side of collegiate training. This is also expensive, like the college work, since only the best of teachers and apparatus can be employed, and the size of the classes is limited. The inability of separate missionary societies properly to equip and finance their higher educational work has already led to notable cases of union and cooperation in universities and colleges upon mission fields, notably in China.

It requires no demonstration to show that three societies can unite and make a college or a normal school much more than three times as strong and effecive as any one of them could have made it alone, and at no greater cost to each.

The demand in mission fields for men and women of wide educational experience and training is increasing much more rapidly than the separate missions are able to prepare them. There is no reason to expect that the separate boards will be able to overtake this demand by themselves. They can do it by uniting their resources and forces, which not only will produce far better results educationally, but will attract the attention of the country and demonstrate the oneness of Christianity. The preservation and safety of the mission higher educational work is in union.

In Theological Training

This is a more difficult topic to consider, and were it not for the experiences of the past few years in different mission countries, would hardly find place in this article. It is true that here at home one finds in many of the leading theological seminaries, taking lectures from a common faculty, students representing many of the leading communions. One does not need to look far to see that in the training of theological students in the United States no longer is it deemed essential that the management of the seminary and the professors shall be of the same communion as the students. In other words, we are coming rapidly to the conclusion that fundamental Christian truth taught in the Bible and handed down by Jesus Christ is not denominational, but belongs equally to all communions. At the same time we are gaining such confidence in the broad-minded instructors in the well-known seminaries here at home that we are assured they will not teach those things which divide Christians, but will confine their instruction to truths which the churches hold in common.

Theological instruction in practically all mission countries and in all missions has been the weakest point in the work, and in most missions it is so to-day. Theological instruction neither in quality or quantity has kept pace abroad with the training given in medical, classical and scientific schools. It has been and is yet wofully deficient in the face of the increasing demand for well-trained leaders in the Church. There are few denominational theological training schools that even their supporting mission does not know to be inadequate in teaching staff and in equipment.

These conditions can hardly be remedied until the missionary societies receive much larger support in the way of men and money, or until radical steps are taken by way of combination. It is easy to see that if the missions operating in contiguous territories should combine their forces for the theological training of their candidates for the sacred office, what would amount to almost a revolution in that needy and fundamentally important department of work would speedily take place. The curriculum could be enlarged, a better corps of teachers could be engaged, and the struggling classes of the denominational schools would, through the enlarged classes of the union institution, become more worthy the place they hold in the growth of the Church.

If we ever expect to command for our theological seminaries in the East the best minds and the most earnest spirits of all of the churches, we must rise above denominational differences in our theological colleges and combine to make them the strongest mis-

sionary institutions of discipline and learning, and with an equipment worthy the cause they serve. We are moving in this direction already, and have gone far enough to demonstrate that there are no insuperable obstacles in the way of Union Theological Colleges in every great missionary center of the world.

In Union Churches

As the last point to be discust at this time, I mention a method of union cooperation for which we are not yet everywhere entirely ready. I am inclined to think we at home are not nearly as ready as are the members of the churches in the various mission fields. There can be little doubt that much, if not most, of the denominational prejudice to be found in the East to-day is due to the teachings of the missionaries, much of which would never be propagated voluntarily by natives themselves. We have no right to expect that the Christians of mission countries, largely ignorant of the history of denominational controversies that have divided Christendom will exhibit much zeal in perpetuating a divided church. Already we see indications, in many mission countries, of a tendency for Christians to draw together.

Southern India has given us an example of the formation of a single church of Christ by the union of various denominations. This has brought a sense of strength to the Christians of that part of India, and given an exhibit of oneness to those outside that is of priceless value. Other illustrations might be given.

Are we to conclude that this plan of union requires more faith than we can exercise, or more grace than we possess? I do not believe that those who are looking for a great and signal advance in the growth and development of the Church of Christ in the East will see in this union and cooperation in the Church itself anything except a means by which obstacles and stumbling-blocks to progress may be removed and the followers of Christ in Asia put into a position to receive power from on high for a mighty advance to victory.

These suggestions are practical. All have been tried and found of great value. Brethren, if there be any virtue, let us think on these things.

CHRISTIAN UNITY AS A MISSIONARY ASSET

BY SILAS M'BEE, NEW YORK
Author of "An Eirenic Itinerary." (See Book Review, page 77.)

THE title of this paper is not perfectly satisfactory, but it suggests a striking use of figures along rather unaccustomed lines. It is safe to say with Dr. Zwemer, after his examination of nine different authorities on statistics, that there are in round numbers 200,000,000 Mohammedans in the world. Speaking again in round numbers, there are about 500,000,000 Christians in the world. In the face of these preponderating figures we are told that Christianity has made no massive impression, even if it has made an appreciable impression on the Moslem world. What answer has the

Christian apologist to make for this failure of 500,000,000 Christians, whose God and Savior is the Desire of all Nations, the Creator and Preserver of all mankind?

Numbers and power and the promises of God are all on the side of Christianity. What account is to be given of the failure to make these effective in helping Mohammedans to a fuller knowledge of God as revealed in Christ? No one will venture to lay the responsibility on God, His Gospel or His Church, instituted for the extension of His Kingdom. The difficulty is not with Christianity nor with Christ, but with Christians, who are to be His witnesses to the ends of the earth. It is more than a miracle that a maimed, divided and disordered Christendom has within a few centuries gained a following greater by millions than any other religion and practically twice as great in numbers as the greatest of all the ancient religions. It demonstrates as no single miracle could do the power of Christ even when partially preached and witnessed to by imperfect human beings and divided organizations which by their separation contradict that fundamental principle of Christianity—common brotherhood in the one Family of God. No man can exaggerate this witness of the power of God in Jesus Christ to save in spite of the sin of a divided household. It is from this side that Christians are invigorated to an inspiring faith which is justified even by such imperfect works. But when this partial use of divine power is used, as it has been for centuries, to justify a divided household, then Christians need to be held up abruptly and their defeat of God's purpose made terribly real and clear.

Why should 200,000,000 Mohammedans remain untouched by 500,000,000 Christians whose mission it is to witness for Christ? Who will venture in the face of such a standing condemnation of Christendom to justify the endless divisions of the Christian Family? The Moslems possess in their measure the great note of Christianity, unity, and to an extent a common social order, tho they are without the Christ of God and the continuous life in Christ ordained as a real condition of membership in His Body through His Sacraments. Yet the Christian world, with all these advantages and with centuries of the free use of all that Christ gave and gives, is like a mighty host in division and disorder, and is unable to bear united and triumphant witness in behalf of the 200,000,000 for whom He died because of His Father's love for them, and Who waits on His Church to accomplish the object of His love.

A proclamation of Christ and His Gospel will not fulfil the work given the Church to do. In a very notable sentence Mr. James Bryce says, "It is not merely diffusion that is wanted, a better attitude on the part of profest Christians in contact with non-Christian races." But how can Christians occupy a right attitude toward non-Christians when they are not in a right attitude toward each other? No matter how powerful Christian organizations may be, no matter how pure their morals, how fine their civilization, how perfect their dogma, Christians who are not visibly brethren, united in one family, can not bear witness to that which they are not. St. Paul has forever made clear—not because he was St. Paul, but because what he said was a revelation of

eternal truth—that nothing can take the place of right relations between Christians through Christ in God.

Without departing, therefore, from the subject assigned me, or touching upon the essential difference between union as an asset and unity as the essence of Christianity, as the fundamental note of the Godhead and therefore of the Family of God, I ask: Who would attempt to measure the asset of union in missions if the 500,000,000 Christians were to unite for the purpose, not of conquering and overthrowing the Mohammedan world, but of winning it and turning it to Him who is and can be their only Desire, Satisfaction and Salvation?

THE CHINESE REVOLUTION AND MISSIONS

BY REV. JOHN ROSS, D.D.
Author of "Missionary Methods in Manchuria"

THE war of 1894-95 revealed to the world the military weakness of China and her helplessness before modern Powers. It was followed by aggressive steps taken by foreign nations, culminating in the seizure of Chinese territory. If the Chinese have not exhibited very passionate devotion to their rulers, they are nevertheless keenly patriotic to their country. The result of that aggression was therefore an increased hatred of the foreigner who had for so many years humiliated their nation. From this source sprang the peculiar movement which developed into the Boxer rising, which was a patriotic manifestation designed to drive the foreigner into the sea. Before the Boxers existed the late Emperor had become convinced that great internal reforms were indispensable to enable the Chinese to free themselves from insolent aggression. Hence the Reform Edicts which were so strenuously opposed by the leading Manchus of the conservative Chinese. They rejected reform and made the Emperor a prisoner for life, killing or scattering the talented men who were prominent reformers.

The results of the Boxer craze has evolved several great changes of far-reaching and permanent importance. First, the action of Protestant missionaries and converts has made the Chinese reconsider their estimate of mission work. Their theory of the political character of missions has been shaken if not shattered; and the most serious obstacles to the progress of the true Gospel—the brotherhood of man springing from the sonship to God—have been removed.

Second, the influence of idolatrous systems has been undermined; for the Boxers were to attain their object by the aid of Buddhist and Taoist deities, and their hopes were belied. Third, the Manchurian Railway was constructed, and, tho to other nations it has already brought great advantages, it has taught the Chinese that the owner of the railway is the virtual master of the country. The opposition to railway concessions is based on serious political reasons well known to all Chinese, who are resolved to be masters in their own home. This opposition is in full sympathy with the

revolution; for had there been a strong Manchu in power able to check foreign aggression there would have been no rebellion. A Chinese emperor and a purely Chinese officialdom could have done no better; but, then, the Manchus are foreigners.

The deepest root of the rebellion is the self-respect of the Chinese. Both

COMPARATIVE SIZE OF THE POPULATION OF UNITED STATES AND CHINA
According to *The Missionary Survey*.

the revolution and the opposition to concessions are based on the same cause as the Boxer uprising. But while thoughtful Chinese were opposed to the Boxers and their methods of madness, the great majority of them sympathized with the aims of the revolution. The Manchus have been for years weighed in the balances and found wanting, and the people demand a complete change so that they, as citizens of a mighty nation, shall be able to face the world unashamed.

The Chinese are anti-aggressive rather than anti-foreign. Just and righteous treatment on the part of foreign nations will raise a feeling in China very different from that which has roused the revolution. But other nations have been teaching them a lesson which they have thoroughly learned—that justice and righteousness will be respected only when they can appeal to a sharp sword. And the Chinese have resolved to secure the sharpened sword. When the Chinese shall have security against a repetition of such experiences as those in Manchuria and elsewhere, the fear of the foreigner, which is the soul of the recent action, will be removed, and they shall be free to welcome foreign trade, foreign capital, and foreign experts.

The Chinese have never been opposed as a people to any missionary preaching any system of religion or ethics apart from politics. They have till lately regarded the missionary as a political spy and an agent working to destroy the liberty of the land. The end of the Boxers' movement raised the esteem of the Chinese for the Protestant missionary. The results of the present struggle, however it may terminate, will be to remove all suspicion against missionaries provided the missionaries abstain from interference in Chinese courts of law. The Chinese are a virile race, and the Christian Church may hopefully look forward to the speedy upbuilding of a strong, self-governing and self-supporting Chinese church, and this, more than ever, should be the aim of all Christian missions.

OBSERVATIONS IN CHINA

BY J. CAMPBELL WHITE, NEW YORK
General Secretary of the Laymen's Missionary Movement

AS ONE travels through Manchuria he is not surprized that nations have thought it so valuable a prize. It reminds one strikingly of the great, rich prairies of western Canada, tho its latitude is the same as that of the northern tiers of the United States. The fourteen millions of people now living in Manchuria are but a fraction of the population which this vast area is capable of supporting. As the last great battle-field of the world, and promising to be the scene of further gigantic struggles, before the territorial boundaries of China, Japan, and Russia are finally settled, it is one of the most interesting places on the political map. The question will probably be settled largely by priority of occupation. It is said that about a million Russian peasants are migrating each year to the region east of Lake Baikal. We have been meeting whole trainloads of them at rather frequent intervals. Efforts are now being made to induce Chinese in large numbers to emigrate to Manchuria. If once they occupy and cultivate the soil, no other power is likely to be able to dislodge them.

China and the Chinese people make a profound impression upon one as he comes into close contact with them. Industrious, peaceful, patient, patriotic, persistent, prolific, and with natural resources beyond computation, the Chinese nation is bound to come into a primary place among the nations of the earth.

In the year 1900 the Hon. Chester Holcombe, for many years interpreter, secretary of legation, and acting minister of the United States at Peking, in his illuminating book, "The Real Chinese Question," mentioned three of the reforms most fundamental, in order that China might develop strength:

1. The establishment of uniform and invariable systems of weights, measures and coinage.

2. The readjustment of the salaries and pay of all officials and public servants upon a reasonable living basis, coupled with the prohibition, under the most severe penalties, of the receipt of any sums of money from the people. (In other words, the elimination of official oppression and graft.)

3. The removal from the official service of China of every victim of the opium habit. This reform was mentioned as by far the most difficult of the three.

While only eleven years have passed since the above conditions were laid down, it is noteworthy that two of them are already on the way to practical fulfilment, namely, currency reform and opium prohibition, and the third is under serious discussion in the various provincial assemblies. While the currency reform is still in its initial stages, the prohibition of the growth and use of opium has already gone far beyond what Mr. Holcombe proposed. Not only is opium being prohibited to officials, but to the people generally, and about four-fifths of the production of opium in China itself has already been stopt. The ear-

nestness with which this reform is being prest reflects great credit upon the Chinese.

Other notable reforms have also come during the past few years, chief among which has been the entire reconstruction of the Chinese system of education. There are now over 42,000 modern schools in China, with over one and a half millions of students attending them. Those who have watched the development of these schools most closely for the past five years declare that the educational progress has been truly phenomenal, and that the only hope of Christian schools and colleges continuing to maintain their position of leadership in China is that they shall become union schools and colleges and universities instead of denominational institutions. Already union has been consummated in educational work at several strategic centers, and missionaries must be acknowledged as the leaders of Christendom in both the spirit and the form of practical Christian unity.

The following five reasons are given by a prominent Chinese official for the unique influence of America and Americans in China:

1. The refusal of the United States to participate in the opium traffic or the Chinese coolie trade.

2. The absence of any desire to encroach on the territorial rights of China. This is in striking contrast with the policy of Russia, France, Germany, Great Britain, and Japan.

3. America's action contending for the integrity of China.

4. The remission by America of a part of the Boxer indemnity.

5. America's willingness, in general, to give China a square deal.

By an arrangement that is entirely satisfactory to the Chinese, some $250,000 per year of the Boxer indemnity due to the United States is being applied to the education of Chinese students in America and to the support of a Chinese-American school in Peking, where Chinese students are studying English and otherwise preparing for further study in the United States. There are seventeen American teachers in this school at present, and 430 Chinese students. About fifty of these students are being sent each year for further study to America. The principal of the school is Mr. Chang Behling, a very earnest and devoted Chinese Christian. This school and its steady output of the choicest of Chinas young men, who are coming for prolonged residence and study to America, is one of the most hopeful and promising facts in the life of China to-day. America's unselfish-

YUAN SHI KAI
The Chinese leader of the Imperial party in China—the man called to the front to reconstruct China.

ness in the matter of the Boxer indemnity has given her a position of absolutely unrivaled influence. No other nation has an opportunity remotely approaching this, of making the leaders of the new China that is soon to be.

All told, there are now about seven hundred Chinese students in America. It is impossible to estimate the influence which these men will ultimately exert in the Far East. Their presence furnishes an inspiring opportunity for Christian influence. Quite a number of them have already been led into the Christian life. They should be introduced to the Christian home-life of America, than which there is probably no more impressive exhibition of the uplifting power of Christianity, especially to an Oriental. It is difficult to realize how far-reaching may be the influence of a single act of thoughtful consideration for these men. One of the most active and useful Christian laymen in the whole of Japan to-day traces his sense of personal responsibility to a single interview with the late Mr. Robert McBurney, of New York, who approached him as a stranger at the close of a church service in New York and showed a genuine interest in him. Tho he never met Mr. McBurney again, this Japanese layman has been going on doing personal work with others year after year, as the result of the lesson he learned that day, and many men have been led to Christ through his influence.

During our seven weeks in China it was our great privilege to meet face to face about 1,200 missionaries at Kuling, Mokanshan, Kuliang, Shanghai, and Peking. The first three of these places are popular summer resorts where missionary conferences are held each season. One resolution of special importance was unanimously passed at all three of these conferences this year. It calls upon the Continuation Committee of the Edinburgh Missionary Conference to appoint a commission of six men,—two experienced missionaries, two Chinese leaders and two experts from the home lands,—to go into a comprehensive study of the situation in China, spending a year or longer, if necessary, in their investigation, and to make recommendations to the Christian forces now at work on the field and also to the churches of Christian lands. This is one of the most statesmanlike proposals ever yet offered, looking toward the unification, correlation and maximum efficiency of all Christian forces in the evengelization of China and the world.

Only second in importance to this remarkable resolution was the discussion at all of these conferences of more scientific methods of mastering the languages of mission fields. There was a general consensus of opinion among the missionaries present that from six months to a year of time would be saved by the average missionary if the best methods of acquiring the languages could be generally adopted. As there are now more than twenty thousand missionaries on various fields, it can readily be estimated how many thousands of years of time in the aggregate would be saved by higher efficiency at this point of missionary administration. At several places plans were adopted last summer looking toward the overcoming of these defects.

There are now in China some 4,600 missionaries of evangelical churches.

According to the best consensus of judgment of leaders in different parts of the empire, this number should be at least doubled during the next three or four years. There should also be a great development of union educational work at influential centers. There has probably never been a time in the history of the world when such a vast number of people have been so open to Christian influence. Much of the present intellectual awakening of China must be attributed to the direct and indirect influence of Christian missions. Missionaries know the people far more intimately than any other class of foreigners, and command their confidence as no other class is ever likely to do.

To pervade China with Christian truth and life is the most colossal single task ever undertaken by the Christian Church. The quarter of a million converts now gathered are but one of many indications of the tremendous impact which Christianity has already made on this nation. Nothing but infinite power could have produced the results that have already been accomplished. One-fourth of the whole human race here await the dawn of a new spiritual day. The door was never so wide open as it is now. The Church of our day can plant the Christian banner in every community of this vast empire, if it will. I know of no greater opportunity for the investment either of one's life or one's possessions than in the spiritual emancipation and uplift of the Chinese Empire.

P. S.—On reaching New York I find the papers are all featuring telegraphic reports of the revolutionary movement now in progress in China. In a telegram published in the New York *Times* of October 18th appeared the following paragraph:

"The revolutionists' determination to end the régime of official graft was brought sharply to attention to-day by the execution of an officer who had been appointed to collect funds for the rebel cause. He was caught in an attempt to divert some of the money to his own pocket, and was promptly beheaded."

Whether this particular revolutionary effort in China succeeds or not, here is interesting evidence that the leaven of a new national life is powerfully at work.

A WOMEN'S MISSION STUDY CLASS AT WORK

BY MRS. WM. H. FARMER AND DRAPER TERRACE, MONTCLAIR, N. J.

NO BETTER proof could be furnished that women have a genius for organization than the success of large Interdenominational Mission-study Classes. The enthusiasm of the jubilee has already subsided; the luncheons, speeches, mass-meetings and committee work are over; but the beneficent effect persists in an earnest desire to work with the women of other churches and denominations, and to strengthen, individually and collectively, the good impression of that wonderful series of gatherings. Even towns which were scarcely touched by the march of the jubilee host have felt a desire to form some circle of study, and familiarize themselves with "Western Women in Eastern Lands," or the new book, "The Light of the World." Many who before the jubilee had seldom, if ever, attended missionary meetings have been attracted to a comparative study of Christianity and the Oriental faiths, and are open to conviction as never before regarding their own privilege and responsibility.

The plans for a United Study Class in Montclair, New Jersey, were formed last spring at the psychological moment. A Women's Bible Class had followed with enthusiasm lessons entitled, "The Conquering Christ," a course in Comparative Religion. The teacher was then asked to give lectures on "The Light of the World," and two women from each of the fifteen churches of Montclair were invited to discuss the plans at a committee meeting.

Personal, rather than *public,* invitations were given to the women to meet in large private drawing-rooms, that the get-together spirit might be fostered. It was expected that the idea would enlist the support of not more than two hundred women. One dollar each was made the fee for membership, including a ticket for the lectures and a copy of the book.

The list of members grew so rapidly that in a few weeks the limit was extended to four hundred. Drawing-rooms became out of the question, and the ballroom of the Montclair Hotel was engaged. By the date of the first meeting, October 13th, the four hundred books were taken; fifty more women wished to enroll, and it was decided to hold the six following meetings in the auditorium of the new Baptist Church. The membership is drawn from 3 Congregational, 3 Episcopal, 1 Dutch Reformed, 1 Methodist, 1 Unitarian, 1 Baptist, and 5 Presbyterian churches. Since the change to a church allows more than 450 to attend, a few have come from neighboring towns.

Notes are taken by the women with much interest during the lectures on blank charts furnished to each member. Across the top of these appear the names of religions—Animism, Hinduism, Buddhism, Confucianism, Mohammedanism, and Christianity. Down the side is printed the topical outline of the lecture, which includes Origin, Founder, Dominant Mood, Idea of God and Worship, Literature, Future Life, Elements of Strength, Weakness, Results in Lives of Followers, and Contrast with Christianity.

If any one misses a lecture, she is eager to make up her notes from a model chart posted on the blackboard, together with a list of books advised for outside reading. The Public Library has been asked to furnish these books, and thus offer a more complete missionary and religious department for the use of the community.

The chairman for the separate days is chosen from each denomination in turn, following alphabetical order, and thus a brief Scripture reading, prayer, and greeting precede the study of the chapter, which in so large a class consists of a lecture without questions. At the end of the course each member will have as an evidence of her interest a complete outline of the religions studied, exprest in her own words or quoted from the lectures.

This same plan is being tried in large interdenominational classes in Flatbush, Newark, and New York. In Newark the class meets once a month instead of every week, and thus allows smaller study circles or missionary societies to hold a meeting and develop by special topics details based on the lecture before another meeting of the large class.

On the opening day for the Montclair class four hundred women met in the ballroom of the Montclair Hotel to listen to an inspiring address from Mrs. Helen Barrett Montgomery, as as an introduction to the study of the "Light of the World."

"Such a class as this," said Mrs. Montgomery, "is an evidence of new power in women to discern the signs of the times. We are realizing a *new* world-consciousness. In the first place, our one round world is small to-day, physically smaller than ever before. We have not only ships passing over the oceans, but nerves running under the seas. People, ideas, books, and fashions travel everywhere at remarkable speed.

"Then, too, there is a new political consciousness, evidenced in many ways, in the parliaments of the world, in national friendships, in peaceful arbitration for the settlement of disputes. The attitude of Italy toward Turkey is an exception to-day to what used to be the rule. The new Orient is a fact, and not a theory. Countless anecdotes come to mind as proof. There is a new spirit in the East—a spirit of change toward education, toward social customs, toward religion. We have the opportunity of the ages in China, in Korea, in the whole non-Christian world to-day.

"And then, best of all, we have a new consciousness of the value of the spiritual. The universities of the world are returning from their nineteenth-century excursions into the world of material things to investigate the secrets of the soul. We are trustees of the New Testament. We are to be '*His* witnesses to the uttermost parts of the earth.'"

A JAPANESE VIEW OF MISSIONS IN JAPAN*

BY ADACHI KINNOSUKE

THIS, frankly, is no defense of the foreign missions; it is not even a Christian view of the work. I am a Japanese by birth—a mere heathen. It is, therefore, an impression of an outsider pure and simple, and these I know to be facts.

Forty-odd years ago, at every gate to both the Flower Capital of the mikado and Yedo, city of the shogun, at many of the entrances to the towns and villages of Nippon, there stood a large notice-board. It was official. In bold, heavy, black, fat strokes, so that he who ran on the highway might read, was the following:

KIRISHITAN JASHUMONNO GIWA, KOREMADENOTORI KATAKU KINSEINO KOTO!

That is to say:

"The evil sect Kirishitan [Christian] is firmly forbidden as hitherto!"

To-day you may see a few of the same old notice-boards, and read the same historic inscription, but you must go to the Tokio Museum to find them. They are no longer on the streets. Thirty-five years ago there were eleven baptized Protestant Christians. To-day there are seventy thousand of them in Japan; they own 600 churches; in their Sunday-schools they teach 100,000 children.

Is this the fruit of the Christian missions in Japan? Certainly. But not the only result, and not the most important.

Fifty years ago there was no such expression as "religious freedom" in the entire range of Nippon literature. To-day the phrase has been written into the constitution of the land. Less than fifty years ago, if you wished to have a free fight on the spot, without loss of time, all that you had to do was to call a gentleman a "Yaso"—that is to say, "Jesus." And to-day? Admiral Uriu, who battered the fine Russian cruiser *Variag* in the harbor of Chemulpo, is a Christian; and many other officers of the navy and army of Japan of to-day are proud to be called Yaso. The editors of some of the leading metropolitan dailies are Christians. In 1890, when the Imperial Diet was convened for the first time in the history of Japan, the House of Representatives had a Christian for its president. His Majesty the Emperor of Japan contributes regularly to the funds of the Y. M. C. A. To-day no one can irritate a Japanese by calling him Yaso. These are some of the fruits of the missionary work in Japan. Not *the* fruit, however.

Away back in the early seventies of the last century—in those days when the new Nippon was being born—there was a time when the empire went drunk on the heady wine of Occidental civilization. To know something about the wonderful West, out of which came those wonderful black ships of war which had compelled the powerful chogunate to do its sweet pleasure, was the order of the day. Every daimio, or lord of a clan, established a school where foreign languages and sciences were to be taught. Our lord of Kumamoto clan also established one. But how to secure a foreign instructor who would teach the Western knowledge to the children of the samurai of Kumamoto, there was the rub, and more especially because the lord of the Kumamoto clan was particular. The clan of Kumamoto, as all the empire knew, was proud of two things, its historic castle, built by Kato Kiyomasa, and the heroic tradition of its warriors as brave as the builder of the castle. It was all very well for other effete clans to employ foreign bonzes—that is to say, missionaries — as instructors to their young men; but not for Kumamoto. The clan of Kumamoto must have a soldier for its instructor. No priest, no mere man of letters who was little better than a woman; he would hurt

* Condensed from *The Century Magazine* for September.

the *esprit de corps* of the clan. All these emphatic wishes of the lord of Kumamoto clan were, therefore, detailed to Dr. G. F. Verbeck, who was a sort of national adviser in such matters, and on his recommendation Captain L. L. Janes went to teach the young samurai of Kumamoto.

Most assuredly the captain was no bonze. But it was also true that, in comparison with that white-flaming tower of zeal for God that was in his bosom, an every-day missionary would have looked like a penny candle flickering and fading before a typhoon. Captain Janes was a soldier, and an officer, of course. In a thousand times more emphatic sense, however, he was a soldier of the Cross.

For nearly three years Captain Janes said nothing of Christianity to his Kumamoto boys. Think of the apostolic ardor such as that of Captain Janes looking upon silence as golden, and for three patient years! How could he have managed it? The entire credit, I am half afraid, does not belong either to the miraculous patience or to the still more wonderful wisdom and tact of Captain Janes. For one thing, he could not speak Japanese well enough to preach the Gospel in it, and his students could not understand English. But as of yore,

> God moves in a mysterious way
> His wonders to perform.

Because he could not preach with words, Captain Janes lived out a Christlife in his every-day actions. And I believe no sermon has ever been known to be quite eloquent enough to compare to the eloquence of a simple Christian life. And the magic eloquence of it touched the hearts of the rugged children of the Kumamoto samurai. "He gave his whole strength," writes one of his old pupils, recalling those Kumamoto days, "teaching English and the sciences. But he was so kind and fatherly in his treatment of his pupils that they came to forget that he was a foreigner." Let me put it in another way: the three years' wordless work of the captain built a bridge over which his thoughts could pass into the understanding, not only mental, but sentimental as well, of his boys. Therefore at the end of three years one day he said to his students: "I shall teach the Bible on Sunday. Any one who wishes may come to my house."

In this short sentence the historian will find one of the foundation-rocks of the Christian church in Japan.

"We still hated Christianity," writes Mr. Kanamori, one of Captain Janes's pupils, and who later became famous as the Paul of the Japanese missions because of the persecution he suffered for his faith and of the zeal with which he devoted his life to the work of Christ, "as though it were a snake, and did not like even to see a Bible; but we so respected him that we concluded to go to the meeting. One of us went to the teacher of Chinese [a teacher of Chinese in those days was also a preceptor in the doctrine and teachings of Confucius, for the Japanese boys all studied classic Chinese with the sacred books of Confucius as their readers] and asked his consent. He replied that we might go to learn about Christianity, not to believe it, but to study its strong and weak points in order to oppose it. And so of the few who went some went simply out of curiosity, others for amusement, others that they might oppose, none with the desire to accept it. During his prayer, which seemed tedious to us, we sometimes opened our eyes and looked upon his face, with its closed and tearful eyes, and then we laughed, saying, 'Even Americans weep!'"

For another year, patiently, always backed by his Christian life, a thing which was both new and wonderful to the Kumamoto boys, Captain Janes taught them the Bible. He never asked the young men to become Christians. Two of the boys tried to impose upon his judgment; they went to him one day and said, "We wish to become preachers of the Gospel." He told them bluntly that they were not worthy to be anything of the kind—a

rather striking contrast with certain other missionaries and their methods. The sharp, unexpected contrast imprest the young men. In 1875—that is to say, at the end of about one year's Bible-teaching—his work began to tell. It divided the Kumamoto school into two camps, one eager for the light that was in Christ and His life, and the other which tried to crush the pro-Christian elements by reviving the study of the sacred texts of Confucius. The teacher of Chinese was active in the work. Every Sunday morning he expounded the teachings of the great sage of China. For a time every Sabbath the students went to the teacher in Chinese in the morning and in the afternoon to Captain Janes. Then Captain Janes added preaching to his study of the Bible. "His sermons were long," writes one who attended—"sometimes three hours long—but as we had become interested in Christianity, they were never tiresome to us."

Soon after, these Kumamoto boys, who had never in all their lives even so much as heard of the word "revival," had the visitation of the Spirit that was Pentecostal. "We wondered why our spirits burned like a fire and why we preached the Gospel like mad men. One said, 'May not this be the work of the Holy Spirit mentioned in the Bible?' "

And the classic city of Kumamoto was treated to the greatest scandal in all its ancient life. "What," said the people in utter consternation, "are our own children—the children of samurai—turning into *Yaso bozu* [that is to say, Christian priests]!" "Can such things be borne with patience and in silence? And how are we to apologize to the ghosts of our ancestors?" The widowed mother of one of the boys tried to commit suicide to apologize to the spirit of her departed husband because she had failed to rear the son in the virile and noble path of the samurai. A father told his son, in a calm and very solemn manner, to go out to the porch leading down to the garden.

"My son," said the father, "since you do not renounce the evil faith, I shall do you the honor, which you scarcely merit, of putting an end to your life with my own sword. That is the least apology which you and I can make to the memory of our august ancestors."

"If it be for the sake of the Way," the son made answer, "let it be so, Father above."

Seating himself on the edge of the porch, polished like a mirror and without a railing, the son stretched forth his neck to receive the blow from the father's blade. The father looked at the son fixedly for a moment. From the first he had no idea of murdering the son; he wished to test the extent of fanaticism of his boy, as he considered it.

"Kono bakayaro!" cried the father. That is to say, "You big fool you!" I am sure the old gentleman would have put in a choice touch of profanity, if only the Japanese language had had a "cuss" word; but, of course, it had not.

So saying, he kicked the son off the porch to the garden flag and left him in disgust. Persecution raged, and had precisely the same effect as in the cradle days of the Christian Church.

It was the last Sunday in the first month of the year of grace 1876, and the springlike Kyushu weather was all a-smile. The Christian students of the Kumamoto school went out to a hill to the southwest of the castle city called Hana-oka yama, or the Hill-in-bloom. Seating themselves in a circle on the crest of the hill, they banded themselves under solemn oaths. Let other young men chase the will-o'-the-wisp of worldly wealth and honors, let others aspire to the noble work of the defense of the Home Land of the Sun, of carrying forward the torch of civilization, but for the Kumamoto boys, however, none of these things. There was one thing to which they would devote their entire lives—the spiritual rebirth of the empire of Nippon; nothing less.

This, then, is the story of the famous Kumamoto Band, which helped to lay the foundation of Christian work in Japan.

It was in the city of Kioto, and the time was the summer of 1875. Two men sat talking in a humble cottage that might have commanded the monthly rental of ten dollars at the most. It was specially modest for the two gentlemen who sat and talked therein, for one of them was Mr. (later Viscount) Tanaka, who was then the active head of the Department of Education of the newly formed Imperial Government and the other was Dr. Neesima.

"I have come," Mr. Tanaka was saying, "to press a strong claim of our country upon you. You know as well as I through what a critical hour our country is passing at present. It is the one season in a thousand autumns. If ever Nippon needed her sons to come to her rescue, now is the time. I need not 'preach to the Buddha'; you know all this. You know the West and Western civilization and its institutions; your knowledge of them would be invaluable to the Government. The country has sore need of you."

"This is indeed an honor for which I am utterly unworthy," Dr. Neesima made answer, "and believe me, I have no words to express my appreciation for your kindly suggestion; but—"

"Ah," said the head of the Department of Education, "I have been afraid of that 'but' of yours. I have been afraid that you might say it."

"Yes, I regret to say—"

"Wait," interrupted the other. "Whether you decline or whether you accept, you should not act on so weighty a matter as this so quickly. Would it not be well for you to think the matter over thoroughly, look upon the situation from all possible angles? If you like, discuss the matter with me. Many things can be said both for and against your accepting such a governmental position as I have suggested."

So it came to pass that the two friends sat down to discuss the question, the official ever urging Mr. Neesima to take up an important work for the state.

The two friends of former days sat in the humble Kioto cottage of Dr. Neesima.

Did Neesima wish to propagate the Christian faith among the Japanese? Would his high standing among the officers of the Government hurt such a work? Was there, could there be, any more effective method than to become a great national factor himself, and then bring about the spiritual salvation of Japan, and show to all the people that a Christian can at one and the same time be a patriot as well? Viscount Tanaka sat with Neesima and talked for three days and two nights.

To all the arguments of his friend, Dr. Neesima had nothing more to say than this:

"I have only one answer: my life is not my own. It belongs to Jesus Christ. Many years ago I solemnly swore to devote my entire time and effort to his cause. I can not take back my words and my heart. I can not do it."

As twilight was purpling on the historic hills of Kioto, fragrant with the memory of a thousand years of culture, Viscount Tanaka rose. He had reached the end of his patience. He was a simple-hearted man. He was a patriot; he could not understand the language of the man of religion. How could he? Without the slightest hesitation he would have sacrificed all the Buddhas in the world and his life as well if they could but add even a trifle to the prestige and power of the state. He was disgusted with the attitude of Neesima. He was "mad, clean mad."

"Well, Neesima," he said, "I'm going. I am sorry. You are indeed the slave of Jesus Christ. Good-by."

And years ago, when I was a school-boy in Tokio, I heard Professor J. D. Davis say, telling this story, that it was "the proudest title ever given to man."

The cottage in which the two men talked became the foundation of the

Doshisha University of to-day, away and beyond the greatest Christian university in the Far East.

And Dr. Neesima lived a Christian life. It stamped the age in which he lived; it colored the history of his country.

Inspiring the imagination of the new Nippon with the charm and nobility of the character of Jesus—that certainly was the greatest achievement of Mr. Neesima. He made his countrymen fall in love with the life of Jesus as Neesima himself lived it out in the Kioto of the seventies.

Neesima and his fellow-workers, notably Professor J. D. Davis, upon whom Mr. Neesima was wont to lean as upon the very staff of life, gave Japan a new national ideal. No achievements of man can be greater, more ambitious than this. In this the missionaries succeeded. Here, then, is the great fruit of the Christian missions in Japan.

When our foreign friends came to us and told us to open up the country for international intercourse of all sorts, the elders of the chogunate did not like it. When Commodore Perry told us to open our country whether we wished to or no, some of our forefathers lost their temper. We have changed our mind a good deal on that point. We look back upon the day when the black ships of the American navy got on the nerves of our old forefathers so dreadfully as the day of glorious fortune. And the thing which made us change our mind was the life lived among us by the gentlemen who came to us in the name of Jesus, their Master.

And for this reason: many of the missionaries who came to Japan in those early days were scholars long before they were missionaries, and they were MEN (and all the capitals in the language can not possibly do them justice) long before they were scholars.

Take Dr. Verbeck, Dr. Hepburn, Bishop Williams, Professor J. D. Davis, Dr. S. R. Brown of Yokohama, Bishop Harris and the Rev. J. H. DeForest of Sendai, Professor Clark of Supporo Agricultural College, Professor William Elliot Griffis of Fukui Gakko and the author of the "Mikado's Empire," and Captain Janes of Kumamoto Ei-gakko.

Perhaps this is not a long list. It should not be. Great men never did grow like weeds anywhere at any time. The wonder is that so many of the really great of earth should have found their way into the then almost unknown land of Nippon.

And it was the Christlike life of these men, not their theology, which told so stupendously for the cause of the Christian missions in Japan.

On October 5, 1909, in the city of Tokio, a number of Christians, and a number of those who were not, gathered to celebrate the "Semi-Centennial of Protestant Christianity in Japan." Count Okuma was one of the many non-Christians present. As usual, what he said had a national and a world-wide significance:

"I came in contact with and received great impulses from some of the missionaries of that early period. Particularly from Dr. Verbeck. He was my teacher in English and history and the Bible. I can never forget the great and virtuous influence of the man. At that time Dr. Verbeck could do but little direct evangelical work, but all his work was Christian. In everything he did his Christlike spirit was revealed. . . . *Only by the coming of the West in its missionary representatives and by the spread of the Gospel* did the nation enter upon world-wide thoughts and world-wide work."

Here, then, is Count Okuma's answer to the question, What is the greatest fruit of the Christian missionary work in Japan? Count Okuma is not a professing Christian or a member of a Christian church. There are others like him. And the life and work of just such men as Count Okuma have told on the life of the nation in a much more potent fashion than figures and adjectives know how to show.

There are people who say that the

Japanese nature is essentially non-religious. That our attitude toward all the gods and all things religious is "politeness toward possibilities." Anybody can see that that is wrong—anybody who has read the story of the Christian persecution in Japan and heard of the men and women who marked the blood-trail and charred trail (for there were many native converts who preferred to be burned at the stake rather than renounce their faith in Jesus Christ, their Savior) which led to the horrible struggle of Shimabara and which made Pappenberg Rock in Nagasaki Harbor forever famous in history, for it is the place from which thousands of the native converts were thrown into the sea. Oh, yes, the Japanese nature is highly religious. Both in the number of shrines and of gods, we beat the Athenians upon whom we have St. Paul's pronouncement. Christian missionary work did not deepen the religious nature of the people, but it gave a new star to which it might aspire—the character of Jesus Christ.

MISSIONARY WORK OF NATIVE CHURCHES IN BURMA*

BY REV. SUMNER R. VINTON
Missionary of the Baptist Foreign Missionary Society

ONE of the most potent forces at work in Burma for the establishment of the Kingdom of God is the missionary work of the native churches. Any Baptist who thinks that American Christians are paying for all the work reported in the annual statements of the Burma mission is far from realizing the full truth. If the native churches should suddenly cease from all missionary efforts, there would be a decided falling off in actual results. It would show, first of all, in the number of native evangelists and pastors reported each year.

For general coordination of all missionary effort we have the Burma Baptist Missionary Convention. This takes in the churches of all nationalities and its work is, for most of the contributors, foreign missionary work. Grants are made by the Convention to missionaries according to the needs of various fields and according to the funds that are available. Upper Burma fields, missions among Burmese, Chins and Kachins, Shans or far-off Muhsos, and some of the frontier Karen fields, have, in this way, received assistance from the Christians of Lower Burma, while the churches of Lower Burma have been immensely benefited in turn by the quickening of evangelistic zeal through the reports of the work made possible by their gifts. Many of the workers thus employed have to travel from two to six weeks to reach their fields of labor. Many of them, judged in point of time, are further from home than is the American missionary stationed at Rangoon.

In addition to the work done through the convention, there is some work of a distinctly foreign missionary sort undertaken by the individual missions. For some years the Rangoon Karen Mission had a special work across the Siamese border. Later it was found better to turn this work over to the Shwegyin mission, through its work at Papun, but a lump sum contribution is still made by the Rangoon churches for this work. For years the Bassein Mission has supported evangelists at work under the direction of missionaries in the extreme north among other peoples than Karens.

Then there is the work of the Karen Home Mission Societies. Each mission has its own organization. The Bassein Home Mission Society, for ex-

* From *Missions.*

ample, supports evangelists among the heathen, establishes schools in heathen villages and helps the weaker churches of its own mission. The women of the mission are organized and have their Bible women at work. The vacation evangelistic campaign of the Bassein boys studying at the Theological Seminary has for years been an established feature of the work. Dr. Nichols is a genius in many ways. His mission launch and the compactness of the field have made possible an amount of personal supervision of and participation in the work of the students which has been one factor in developing a remarkable *esprit de corps* and enthusiasm for this evangelistic campaign of the students. It means the opening up of work which is often followed up and made permanent by a man sent out by the Home Mission Society. The Rangoon Home Mission Society keeps from twenty to twenty-five men at work among the heathen all the time. In fact, the only evangelists in these two fields are paid by Karen, not American, money. A distinctive feature of the Rangoon work comes from the development of the work of the young people. In 1904 the young people of the mission of their own initiative organized a local union, started a monthly paper in Karen, and sent two young pastors around for field work for two months. Each year since then there has been at least one man for part-time field work. This has resulted in a development of the young people's work as an evangelistic agency of large significance. Let two definite instances serve as typical of this part of the missionary efforts of the Karen churches, in addition to the organized work of the Home Mission Society.

The Karens love singing and they sing well. Each C. E. society has a choir and the choir is the mainstay of the evangelistic work of the society. A few years ago I planned to spend a Sunday with the one Christian family of a certain heathen village on an island in the Irawadi. Arriving there Saturday noon, I was surprized to be met by a choir singing, in English, "How beautiful upon the mountains!" There were no mountains, not even a hill, for fifty miles, but the idea was all right. The C. E. choir of Alau village, at least 15 miles away, hearing I was to be there, of their own accord decided to come and help me over Sunday. They paddled up against the strong current of the Irawadi, their pastor with them, home services left with a deacon—and there they were. They made my visit many times more effective than it otherwise would have been. They sang at all six services Sunday, and in every house in the village besides. They stayed with me through Monday noon and then paddled home in their canoes.

A young man from the Kyi-Din-Teit Church went to a near-by heathen village and offered to teach school in that village if they would board him. He asked no pay. They accepted his terms and he taught there for a year. At the end of that time, when his home church was celebrating its tenth anniversary, he came to the meetings with a choir of eleven children, all from heathen homes. They sang repeatedly Christian hymns, in good tune and time. But even if tune and time had been all wrong, the incident was full of significance. Of his own initiative he had been doing Christian work in that village for a year, had won their confidence, and the children were singing the Gospel to their parents. We will have a church in that village before long.

There are many instances of work undertaken by individuals. One of the most recent, of which I have learned through the pages of the *Karen Dawkalu* or *National Gazette,* is the sending of a special evangelist or chaplain to the soldiers of the Karen levy in the far north. The entire expense of this is being borne by two Karens of the Rangoon field, Dr. Pokey and U San Lon. Some of these soldiers are Christians, most are not. In both cases they are far removed from Christian influences of any sort, and the reception accorded the evangelist

makes one realize the value of this bit of service.

Mention has been made of only Bassein and Rangoon. From their position in the rich delta lands of the Irawadi they are the largest and most prosperous of the various Karen missions, but the same sort of work is going on in all the other Karen fields: Henzada, Tharrawady, Moulmein, Shwegyin, Toungoo, and Tavoy.

The missionary efforts of the churches of other nationalities in Burma do not bulk so large nor appear in so spectacular a way as that of the Karens for the simple reason that there are not so many Christians of any other one race. The Karens have accepted Christ in such numbers that we have hundreds of entirely Christian villages and communities. Under such circumstances, concerted effort on a large scale is relatively easy. The number of Christian villages among the Burmese, Shans, Chins or Kachins is limited. Most of the Christians of these nationalities are living alone in large heathen villages. Concerted effort is difficult, in many instances impossible. But it would be utterly wrong to suppose that they are not doing anything. A careful study of their giving, with due regard for their numbers and circumstances, would show that they are usually doing their part. Self-support is not confined to Karens, nor have the Karens any monopoly on evangelistic zeal. Personal work on the part of individual Christians and effort for the heathen nearby on the part of established churches are going on all the time. The Evangelistic Society of Burma is entirely due to Burmese initiative and push. They are regularly organized and raise funds to keep two or three evangelists at work all the time.

The various Burmese associations have their home mission organization and the "apportionment" is, if anything, higher per member than in the Karen associations. Individuals have given generously for the Kengtung work. The Burmese Christians raised 5,000 rupees (10,000 days' wages!) for the Theological Seminary. Members of the Rangoon church do street preaching. U. Po Hla, an Extra Assistant Commissioner, delights in preaching to the heathen wherever opportunity offers itself in his work.

The Talain churches around Moulmein have a definite policy looking to personal work by every Christian and organized work among the heathen undertaken by each church. The zeal and passion for souls shown by them at the Talain associational gathering I attended in 1907 will always abide with me as an inspiration.

Those who have heard the gospel but recently and have been lifted out of the depths of heathenism do not as a rule need much urging to make them want to tell the story to others. Their own experience is too real and too vivid for it to be otherwise. The new convert whose experience of Christ has been definite and real "can not but tell" the things which he has seen and heard. It is as Christian experience and conversion come to be a sort of matter of fact, taken for granted, that the zeal for souls slackens. I believe a tendency along this line is observable in some of our older Christian communities among the Karens, as it certainly is at home.

Active participation in evangelistic work is at once the most significant symptom of a healthy spiritual condition and also an exercise leading to increased strength. The church or individual that spontaneously undertakes such work shows thereby the reality of the experience of the things of Christ. On the other hand, nothing is such a stimulus to healthy spiritual growth as definite effort along evangelistic lines. The hope of permanency in our work in Burma, or, for that matter, anywhere else, lies in our being able to enlist the native church, from the very beginning, in a strong evangelistic effort.

EDITORIALS

CHRISTIAN UNITY AND MISSIONS

WILL the Church ever be united in one body until our Lord Himself returns to reign? Whether or not this is too much to expect, it is assuredly not too high an ideal for which to pray and work. The question of the relation of various divisions of the body of Christ to each other and the question of the extent and character of their co-operation in the work of Christ will never be settled until they are settled right. No true disciple of Christ can doubt that it is the will of the Master that all His followers shall be ONE in spiritual unity and loyalty to Him and love to one another, and that all shall work together harmoniously and with the one common aim—the speedy evangelization of the world.

There may still be room for a difference of opinion as to the extent of outward union and the method of co-operation. Different branches of the Church, like different men, may be divinely imprest by various phases of the truth and diverse needs of the world. Personality, training, and locality enable different men to accomplish different results, but there should always be a united front against evil and error and a spirit of fellowship and love in the various ranks of the Great Commander.

The papers dealing with this question of Christian unity in its relation to world-wide missions will be read with interest. Representatives of various branches of the Church have been asked to give their views, and there is a general unanimity of opinion.

The great purpose of Christ is for the conversion of the world to God. This must be accomplished through the body of Christ acting under direction of the head. If there is disharmony in the members there must be somewhere disharmony with the head. Remove, first, the inconsistencies of Christians, and, second, the discords among Christians and the greatest obstacles to the progress of Christianity will be taken away.

In order to bring about real practical unity and cooperation among various Christian bodies there must be agreement on a few essentials and liberty in non-essentials. The Protestant Episcopal Church must give up emphasis on the essential distinction between clergy and laity and the unbroken apostolic succession through human agency. The Baptists must yield in the belief and practise that immersion is the only true form of baptism, and that only adult immersed believers are true members of the family of Christ. Presbyterians and Methodists must agree that while the decrees of God are absolute, man has been given freedom of choice and the decrees of God have not been fully revealed.

It may be difficult to agree on a definite doctrinal basis, but loyalty to God, as revealed in Jesus Christ, His son, is the basis of all Christian union. Matters of church government and worship, with minor interpretations, doctrines, rules and regulations, are not essential to salvation or service. It is time to emphasize points of agreement and to lose sight of the matters of difference. Bishop Doane, in a recent address, gives the following as a basis of doctrinal agreement:

"There are certain irresistible and unescapable truths; the threefoldness of God, the Fatherhood of God, the creation of all things by God, the Incarnation of our Lord, His ministry, His death, His burial, His Resurrection, His Ascension into heaven and the coming of the Holy Spirit. No

mind can empty itself, and have any mind left, of these fundamental facts. What is there for us to do? First of all, to give ourselves to prayer, and then patiently to wait God's time and watch for God's way."

COST OF WAR AND COST OF PEACE

PEACE at any price is not a Christian doctrine, neither is "life at any cost" a Christian ideal. Truth, honor, righteousness, faith, love, loyalty are the fundamentals and are to be maintained at any cost to comfort, pleasure, sacrifice or temporary safety. Nevertheless, there is a grave question as to the wisdom or value of maintaining a standing army and fully equipped navy as the means for preserving national honor and safety. It is nearly two thousand years since the "Prince of Peace" came to proclaim the way to love, truth and life, and yet those nations that stand as Christian nations are those that depend most on the use of force and engines of destruction to maintain their integrity and enforce their demands. This ought not so to be.

But from a purely economic standpoint the cost of an armed peace is foolish extravagance. Hundreds of thousands of men are maintained in comfort without making any return by useful production or employment. Hundreds of buildings, vessels, machinery and materials are employed without any result beneficial to mankind. Some men and some armament might be used to advantage to police the land and sea so as to put down evil-doers and maintain justice, but this might be and should be by international agreement.

The American Government, which has not had the name for having a large armament, has *increased its expenditure* for this purpose over one billion dollars, or 360 per cent. in the past eight years. The total amount now spent for the army and navy of the United States is nearly $200,000,000. The annual increased expenditure ($134,000,000) over that of twenty years ago could be used to—

Double the present foreign missionary force.
Support workers in frontier fields.
Maintain hospitals and asylums.
Build schools and colleges.
Build and equip Y. M. C. A.'s.
Reclaim arid land.
Maintain forest reserves.
Make new roads.
Build and furnish libraries.
Fight tuberculosis and diseases.
Dig canals and improve harbors.
Build churches and Bible schools.

The amount of uselessly increased expenditure in the past twenty years by the United States is more than has been spent by all Christendom for foreign missions in a hundred years. The price of one battleship ($12,000,000) would build 500 churches at $24,000 each and would support their ministers on salaries of $1,600 a year each.

Surely it is time that America gave an account of her stewardship. As long as a nation depends on the strength of her army and navy she will not depend on the justice of her cause. Strength of armaments are not to be compared with strength of character, loyalty, sobriety, morality and faith in God. A strong nation that develops men who love home and country and God will never be defeated by one that is armed to the teeth but has no justice in their cause and no moral strength in their manhood.

True missionaries promote peace on earth as well as peace with God.

TURKEY AND THE MASSACRES

IF it were not so serious and inhuman, it would be almost ludicrous to note the protest of Turkey to the European Powers against the alleged massacres by the Italian troops in Tripoli. Turkish memory must be exceedingly short, or the Turkish sense of propriety must be greatly lacking, or the government must claim to have entirely broken with the past history of Turkey, to permit them to forget the Armenian

massacres and the frantic appeals and threats of Christian governments to which the Turks turned a deaf ear. It is different when the Turk and other Moslems are the victims. This is a part of the religion of Islam—that "infidels" have no rights that "true believers" are bound to respect.

This sign of the times may be an evidence of the awakening of the Turks. Let us hope so, but there are not yet convincing evidences. Only recently the Turkish Government was responsible for the destruction of villages in Albania and the violation of innocent women. The Turk's view of his responsibility to God and his relationship to man must be changed; he needs to have a new view of God as revealed in Christ and a new love for his fellow men as inspired by Christ. As long as he follows the Koran with its authorization of war against "infidels" the Moslem will be a barbarian.

This, however, is no excuse for massacres of Moslems or others by troops of civilized nations. The atrocities are denied by the Italians, but there is a great opportunity and responsibility resting on those who claim to believe in Jesus Christ to manifest His spirit of love and to "overcome evil with good."

MISSIONARY STATISTICS FOR 1911

THE table of statistics of the Protestant Missionary Societies for the past year shows a continuous growth in the income of American and German societies, but a decrease in the British Isles and for Christendom. In America the Women's and Laymen's Movements are, no doubt, largely responsible for the growth in interest and income. It is difficult to diagnose the case in Great Britain.

The number of foreign missionaries has increased by 800, but native helpers number less than last year—or the returns from Britain are defective.

The number of native Christian communicants has increased by about 80,000 (according to statistics), but about 75,000 adherents seem to have died or lapsed in British and American mission fields. The number of pupils is also less, if the returns are to be trusted. This is, no doubt, due to the improved national schools.

Evidently there is no reason for either pride or discouragement.

WISHES AND NEEDS

THE argument is sometimes used against the missionary propaganda that such work is presumption because the people of China and Japan, of India and Africa, are satisfied with their own religion and do not want Christianity. The argument is obviously so foolish that it would be not worthy of notice were it not that some good people are misled by it. In the first place, it is not true, but if it were the argument is false. The same course of reasoning would prevent interference with pirates and robbers, with murderers and thieves. It would put a stop to all reformation of drunkards and harlots, it would end our compulsory education and sanitation, it would open our ports to all aliens and undesirables and would stop every movement for human betterment which seeks to inspire the ignorant and degraded with a desire for higher and better things.

The Government does not follow this principle. The Filipinos have independence, but they need Christian liberty. Wise parents do not observe this rule. Children wish indigestible food, unlimited spending money and license to follow their own whims, but they need to learn self-control, obedience, wisdom and sacrifice.

The Chinese and Japanese, the Hindus and Africans, are ignorant of God and the laws of His universe. Left to their own uncontrolled and untrained desires and instincts, they will become a plague to themselves and to the world; taught to know God, follow Jesus Christ and love their fellow men and they will become Godlike, joyful in their own lives and a blessing to the world.

STATISTICS OF THE PROTESTANT MISSIONARY SOCIETIES OF THE WORLD FOR 1911

This table includes only Missions to non-Christian and non-Protestant peoples, and so omits work done in non-Papal Europe, while covering that in behalf of Indians, Chinese, and Japanese in the United States. The figures are derived almost wholly from annual reports, and relate in the main to 1911, tho sometimes the year includes a part of 1910. The aim has been to leave the fewest possible blanks, and hence where the latest official figures were not at hand, conservative estimates have been made, based upon former reports.

Collected and tabulated by Rev. D. L. Leonard, D.D. (See note on page 60.)

Names of Societies (Abbreviated)	Date of Organization	Home Income	Income from the Field	Ordained Missionaries	Laymen	Wives	Unmarried Women	Total Missionaries	Ordained Natives	Total Native Helpers	Total Force in the Field	Stations and Outstations	Communicants	Added Last Year	Adherents (Native Christians)	Schools	Scholars	Foreign Countries in Which Missions Are Sustained, and Number of Missions
American Board	1810	$1,032,026	$299,983	172	31	192	210	605	324	4,854	5,459	1,462	76,593	5,755	170,650	1,413	76,348	S. Africa, Turkey, India, China, Japan, Micronesia, Mex., Spain, Austria, Philippines (20).
Baptist Missionary Society	1814	1,163,988	137,487	242	29	256	173	700	359	3,988	4,688	2,977	155,662	8,846	290,700	2,075	63,294	Burma, India, China, Japan, Africa, France, Spain, Philippines (14).
Southern Baptist Convention	1845	510,009	66,568	117	2	107	45	274	126	531	805	902	20,343	3,618	21,343	220	5,988	China, Japan, Africa, Italy, Mexico, Brazil, Cuba (7).
National Baptist Convention	1880	25,713	1,200	18	34	45	..	97	..	85	182	132	8,100	500	4,500	50	1,365	Africa, West and East, West Indies, South America (4).
Seventh-Day Baptists	1842	14,000	3,650	4	2	4	6	16	1	14	30	5	100	4	200	4	175	China (1).
Christian (Disciples of Christ)	1875	457,924	70,158	100	3	73	60	233	15	941	1,174	293	15,780	2,514	42,500	137	8,146	China, India, Japan, Turkey, Africa, Philippines (6).
Christian Convention	1886	19,531	1,116	8	..	6	2	16	8	32	48	48	1,063	117	3,500	44	2,858	Japan (Tokyo, etc.) (1).
Christian and Missionary Alliance	1897	298,264	8,140	102	30	93	73	298	40	458	748	170	4,250	705	6,500	220	3,170	W. Central Africa, India, China, Japan, South America, Palestine, etc. (8).
Protestant Episcopal	1835	855,042	127,881	80	54	60	103	297	145	892	1,189	401	11,529	1,488	24,460	218	9,185	Africa, China, Japan, Haiti, Mexico, Alaska (6).
Society of Friends	1871	87,000	10,000	27	13	27	37	104	9	160	264	81	3,900	300	7,000	45	2,297	Mexico, Alaska, Jamaica, India, China, Japan, Cuba, Armenia, Palestine (8).
Evangelical Association	1876	36,208	2,099	7	1	..	8	24	26	42	66	43	1,053	212	2,083	4	377	Japan.
Lutheran, General Council	1869	50,000	4,600	11	..	7	9	27	3	350	377	306	9,926	925	16,953	211	6,099	India (Madras), Porto Rico (2).
Lutheran, General Synod	1837	137,000	19,000	20	..	15	13	48	2	753	801	540	14,128	4,175	40,198	311	9,140	India (Madras), West Africa (2).
United Norwegian	1895	83,559	411	20	2	20	13	55	6	122	177	82	1,128	335	1,819	13	436	Madagascar, China (2).
Five Norwegian Synods	....	74,965	2,442	25	63	29	15	132	14	130	262	147	3,641	1,080	17,000	66	1,540	
Methodist Episcopal	1819	2,217,127	326,386	324	63	331	376	1,094	662	9,212	10,306	1,177	*275,887	*22,266	155,991	2,567	82,808	China, Korea, Japan, India, Africa, Bulgaria, Mexico, South America, Philippines (22).
Methodist Episcopal, South	1846	780,170	46,512	99	10	101	140	350	120	720	1,070	302	27,017	3,371	10,000	135	10,817	China, Korea, Japan, Mexico, Brazil, Cuba (6).
African Methodist Episcopal	1847	15,015	4,762	6	8	8	2	24	12	35	59	83	2,796	253	6,000	14	830	Africa, West Indies, South America (4).
Free Methodist	1882	65,065	1,390	21	7	25	24	77	5	128	205	104	1,112	169	653	47	604	Africa, India, China, Japan (4).
Methodist Protestant	1888	26,668	4,542	3	..	3	..	6	13	31	37	46	1,129	305	712	2	559	Japan (Yokohama) (1).
Presbyterian	1837	1,718,526	464,597	332	109	361	228	1,030	244	4,253	5,283	1,868	114,166	18,174	260,000	1,645	60,526	India, Siam, China, Japan, Korea, W. Africa, Syria, Persia, Spanish Am., Philippines (25).
Presbyterian, South	1861	452,513	25,200	89	45	92	68	294	15	215	509	58	16,580	2,500	33,342	50	3,965	China, Korea, Japan, Africa, Italy, Mexico, Brazil, Cuba (8).
Reformed Presbyterian	1856	58,406	.....	15	2	16	12	45	..	55	100	16	528	77	1,045	23	852	Asia Minor, Syria, Cyprus, China (4).
United Presbyterian	1859	332,388	236,239	45	17	54	68	184	93	1,347	1,531	683	35,693	3,833	76,591	404	29,429	India (Panjab), Egypt, Eastern Sudan (3).
Reformed (Dutch)	1832	282,232	10,380	36	15	39	40	130	42	666	796	335	5,544	464	16,800	309	10,060	India, China, Japan, Arabia (4).
Reformed (German)	1878	105,000	2,500	20	2	20	15	57	18	125	182	73	2,400	300	4,800	6	680	Japan (Tokyo, Sendai, etc.), China (2).
German Evangelical Synod	1867	35,240	2,040	9	..	5	3	17	..	65	82	57	1,992	320	3,360	58	2,680	India (Central Provinces) (1).
United Brethren in Christ	1853	97,136	11,170	23	4	23	13	61	19	141	212	210	4,335	714	11,607	44	1,633	West Africa, Japan, Porto Rico, China, Philippines (5).
Canada Baptist	1873	73,190	5,970	19	..	17	18	62	8	361	423	175	7,191	675	15,000	187	3,479	India (Telugus), Bolivia (2).
Canada Methodist	1872	317,279	38,141	27	13	27	159	226	9	275	915	191	3,900	387	7,000	95	4,152	Japan (Tokyo), China, American Indians (3).
Canada Presbyterian	1844	283,702	27,543	79	169	73	54	375	10	540	354	286	12,076	450	25,000	254	14,750	China, India, New Hebrides, West Indies, Formosa, Korea, American Indians (7).
Other American Societies	....	585,119	73,130	210	113	227	85	635	68	715	1,350	297	35,750	2,235	60,440	258	11,732	
Totals for America	....	12,290,005	2,035,247	2,310	838	2,361	2,072	7,593	2,416	32,236	39,829	13,550	876,292	87,067	1,337,747	11,129	429,974	
Totals, 1910	....	11,908,671	1,688,075	2,328	809	2,448	1,850	7,267	2,476	29,193	37,007	13,558	835,103	82,085	1,344,157	10,632	515,108	
Totals, 1905	....	8,120,725	1,382,500	1,777	369	1,612	1,312	5,145	1,949	22,047	27,086	9,448	569,720	58,476	1,102,706	8,638	303,835	
Totals, 1900	....	6,115,759	817,008	1,442	373	1,419	1,220	4,454	1,725	17,829	20,064	7,987	400,616	31,681	1,016,386	6,252	240,263	
Baptist Society (England)	1792	438,505	35,110	166	22	136	27	351	42	688	1,039	1,130	21,199	2,116	45,000	188	23,066	India, China, Palestine, Central Africa, West Indies (8).
London Society (L. M. S.)	1795	714,120	204,155	166	42	133	80	477	947	5,984	6,461	1,735	84,185	2,260	309,654	1,177	79,570	China, India, Africa, Madagascar, Polynesia, (9).
Church Society (C. M. S.)	1799	1,900,570	18,875	415	125	390	430	1,360	440	9,196	10,556	4,599	110,220	7,342	347,390	2,897	183,721	Persia, Palestine, China, Japan, India, Africa, North America, Australia, etc. (30).
Propagation Society (S. P. G.)	1701	135,900	207,000	715	125	31	225	1,096	240	426	150	3,445	88,230	4,500	230,000	640	75,370	India, China, Japan, Malaysia, Africa, West Indies, etc. (32).
Universities' Mission	1858	215,500	3,550	36	28	..	73	140	18	161	301	97	5,200	425	16,700	140	8,530	Africa (Lake Nyasa and Zanzibar) (2).
South American Society	1844	85,825	111,660	15	15	22	28	80	..	6	86	46	1,960	57	3,280	10	715	South America (3).
Society of Friends	1866	139,160	15,960	42	6	36	32	116	442	1,040	1,156	253	3,209	3,120	21,977	147	6,729	India, China, Malaysia, Formosa, Syria (5).
Wesleyan Methodist Society	1813	795,757	1,044,425	319	19	185	12	535	301	5,134	5,669	4,036	122,961	3,905	322,044	1,836	116,147	N. E. India, Assam, France (Brittany) (2).
Primitive Methodist	1870	85,700	46,720	24	..	18	4	46	6	38	84	58	2,592	176	4,284	22	795	Africa (1).
United Methodists (Free)	1857	66,275	7,000	22	11	26	7	66	24	750	816	625	18,563	255	20,953	84	1,990	China, East and West Africa, Jamaica (4).
Presbyterian Church of England	1847	193,940	24,750	29	20	30	35	114	47	401	515	336	10,885	912	39,181	187	4,000	Palestine, India, China, Natal, Madagascar (4).
Welsh Calvinistic	1840	82,785	2,790	18	..	16	10	44	26	640	684	575	9,840	340	31,200	410	10,832	India, China, Africa (West and South), West Indies, Italy, Spain (29).
China Inland Mission	1863	356,995	16,902	..	367	294	307	968	18	2,038	3,006	1,055	25,155	2,837	75,465	271	5,844	China (Eighteen Provinces) (18).
Established Church of Scotland	1829	280,575	48,515	34	27	34	75	170	13	210	380	240	6,870	1,277	16,310	384	16,344	India, East Central Africa, Palestine, China (4).
United Free Church	1843	827,520	487,414	155	71	148	136	510	62	4,206	4,727	1,590	52,713	3,821	45,840	1,770	112,240	India, Africa, Arabia, Palestine, New Hebrides, Manchuria, Japan, West Indies (12).
Presbyterian Church of Ireland	1840	332,288	17,240	37	34	36	28	135	16	1,054	1,189	504	6,643	1,082	16,374	136	4,841	China, India (Gujerat), Syria (3).
Other British Societies	....	2,342,780	217,240	340	1,020	905	878	3,243	79	6,950	1,093	1,481	105,220	3,147	158,200	688	43,762	
Total British Societies	....	8,994,195	2,509,306	2,551	2,271	2,440	2,387	9,451	2,721	38,922	48,373	21,805	675,645	34,764	1,703,852	11,587	694,496	
Totals, 1910	....	9,636,830	2,565,850	2,415	1,878	2,379	2,332	9,058	2,831	42,073	51,129	17,893	651,362	33,954	1,920,157	11,179	662,723	
Totals, 1905	....	8,197,679	1,631,207	2,393	1,711	2,176	2,508	8,596	1,895	39,101	47,703	12,959	537,450	41,403	1,333,066	10,447	628,407	
Totals, 1900	....	6,846,958	.....	1,818	2,590	2,082	1,789	8,309	1,869	35,836	44,765	10,178	364,584	31,250	1,149,608	9,160	437,874	
Basel Society (German)	1815	427,653	100,152	156	8	129	26	319	56	1,681	2,073	721	34,823	2,190	62,822	668	37,077	South India, China, West Africa (3).
Berlin M. S.	1824	327,452	105,385	117	21	111	16	265	25	1,138	1,403	549	33,683	521	62,970	336	13,651	Africa (East and South), China (3).
Breklum (Schleswig-Holstein)	1877	53,790	950	24	1	19	8	52	..	132	184	152	2,766	1,252	14,107	89	1,655	India (Telugus) (1).
Gossner'a M. S.	1836	120,809	9,592	48	5	8	..	61	35	899	960	507	30,388	2,156	112,887	265	8,634	India (Ganges, Chota Nagpore) (1).
Hemannshurg M. S.	1849	124,300	24,682	67	4	67	5	143	7	672	815	163	41,232	927	70,000	190	11,230	India, South Africa, Persia (3).
Leipsic M. S.	1836	166,806	19,571	71	..	70	..	141	28	853	994	375	11,437	502	23,720	368	18,020	South India, Burma, British and German East Africa (4).
Moravian	1732	199,164	220,931	150	37	176	13	376	36	132	508	980	33,553	1,327	102,642	247	30,504	India (Ladak), South Africa, Australia, South America, West Indies, Eskimo, Indians (9).
North German	1836	62,320	14,125	24	3	15	10	52	3	206	258	153	4,072	427	11,780	164	5,820	West Africa (Togoland) (1)
Rhenish (Barmen)	1828	253,790	64,067	159	20	146	23	348	31	1,010	1,358	693	71,655	6,157	178,263	743	40,226	Africa, Borneo, Sumatra, New Guinea, China (5).
Other German Societies	....	340,760	32,800	115	40	98	44	297	16	112	409	161	8,473	896	17,225	121	5,050	
Total German Societies	....	2,076,844	592,255	931	143	839	158	2,054	262	6,835	8,746	4,454	272,082	16,355	656,416	3,191	171,867	
Totals, 1910	....	1,965,298	508,358	911	210	850	159	2,120	227	5,955	7,975	4,333	259,271	10,578	586,135	3,130	159,547	
Totals, 1905	....	1,587,049	387,903	903	197	760	124	1,982	167	6,881	8,858	3,332	209,061	26,151	541,182	2,466	120,817	
Totals, 1900	....	1,185,468	340,118	808	58	678	174	1,718	184	5,102	6,820	2,560	157,460	13,986	289,146	2,022	97,587	
Paris Society	1822	199,520	4,416	60	28	82	18	188	84	1,011	1,199	920	35,630	1,220	79,650	508	3,085	Africa (South, East and West), Tahiti, Madagascar (5).
Swiss Romande	1875	64,388	5,648	19	13	28	16	76	3	100	176	82	2,163	70	4,580	90	3,158	East Africa (1).
Netherlands Societies	....	147,115	29,250	118	38	92	50	298	14	305	603	145	8,462	612	20,000	120	5,022	
Scandinavian Societies	....	500,652	66,415	185	33	190	70	481	132	2,301	2,782	1,260	57,840	2,091	110,000	1,332	66,420	
Australasian Methodist Society	1855	114,215	72,525	37	5	22	27	91	106	300	391	1,734	40,762	522	153,209	1,411	28,915	Fiji, Samoa, New Britain, New Guinea (5).
Asia, Africa, The Islands, etc.	....	910,140	204,122	580	285	621	270	1,826	270	6,532	8,355	5,629	335,442	9,515	810,000	1,838	74,112	
TOTALS	....	1,936,030	382,376	999	402	1,035	451	2,960	609	10,549	13,506	9,770	480 299	14,030	1,117,439	5,299	180,712	
TOTALS, CHRISTENDOM	....	25,297,074	5,519,184	6,791	3,654	6,675	5,068	22,058	6,008	88,542	110,309	49,579	2,304,318	152,216	4,875,454	31,206	1,477,049	
Totals, 1910	....	25,471,724	5,249,405	6,637	3,287	6,758	4,791	21,248	6,159	91,513	113,207	45,540	2,222,892	139,899	4,951,325	30,215	1,562,039	
Totals, 1905	....	19,661,885	3,516,015	5,905	2,567	5,061	4,306	17,839	4,353	89,335	107,174	31,451	1,754,182	143,193	4,072,088	27,835	1,246,127	
Totals, 1900	....	15,481,565	1,833,961	4,738	3,409	4,650	3,422	16,218	5,263	62,366	98,585	25,108	1,370,545	94,562	3,556,140	20,196	1,035,724	

* Including Probationers.

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WORLD-WIDE MISSIONARY NEWS

GENERAL

AMERICA

The World's Populations

ARTHUR DOLLING'S paper in the *Strand Magazine* on "The Standing Room of Populations," shows the exceeding smallness of the standing room needful for the populations of countries of great importance in the world.

The world's population (1,800,000,000) could stand within the confines of the County of London (122 square miles).

The population of India (221,239,515) could stand in Manhattan Island.

The population of Spain (18,000,000) would go into the 1,000 acres of Bushey Park.

The population of New Zealand (897,657) could stand in the 50 acres of Buckingham Palace grounds.

The population of Australia (3,774,000) would go into Battersea Park (250 acres).

The population of Canada (5,850,000) would go into Hyde Park (400 acres).

The population of France could find standing room in Richmond Park (2,255 acres).

The population of Ireland (4,398,462) could be put into Kensington Gardens.

The Week of Prayer

THE following list of topics for the Week of Prayer is suggested by the Evangelical Alliance for the United States:

Sunday, January 7, 1912.—The Kingdom's Ceaseless Advance.—Mark 4: 26-28.

Monday, January 8.—Personal Faithfulness.

Tuesday, January 9.—The Church of Christ.

Wednesday, January 10.—Foreign Missions.

Thursday, January 11.—Home Missions.

Friday, January 12.—Interests Domestic and Educational.

Saturday, January 13.—Interests National and International.

Sunday, January 14.—The Supreme Desirableness of the Kingdom's Triumph.—Is. 54: 13; Matt. 6: 10.

Conference on Faith and Order

THE preparations are progressing for a conference to consider questions of Faith and Order, to be participated in by representatives of the whole Christian world, both Catholic and Protestant. The general plan of action includes (1) the enlisting of all Christian people in prayer for God's blessing upon the undertaking; (2) the securing of the appointment of committees or commissions in all Christian communions; (3) the arrangement of joint meetings for such commissions where convenient.

Seventeen of the leading Christian bodies in America, and one in Great Britain, have appointed their commissions, and overtures to the Roman and Orthodox Eastern Churches have resulted in expressions of friendly interest from Cardinal Gibbons and Archbishop Platon, both of whom desire to be kept informed of the progress of the movement, and have exprest the conviction that a clear statement of positions can result in nothing but good.

The Goal of Missions

IN the long run each nation must be converted by a ministry native to its own soil. It has taken a good deal of missionary experience to make this clear, but there are few mission workers who doubt it now. They foresee in every nation a time when every foreign missionary will have returned to the land from which he came out, and the propagation of the message of Christ will be left wholly to native tongues and native zeal.

But that time has not come yet. The missionary must stay for a considerable period longer, even in the most advanced of missionary countries, in order to make sure that the native church has strength to extend itself when left to grow alone.

Excuses for Not Giving to Missions

WHO is the man who ought not to give to missions?" This question was asked by the great American preacher, Horace Bushnell, and he gave a list of those who might justifiably refrain. They are as follows:

The man who believes that the world is not lost and does not need a Savior.

The man who believes that Jesus Christ made a mistake when He said: "Go ye into all the world and preach the Gospel to every creature."

The man who believes the Gospel is not the power of God, and can not save the heathen.

The man who wishes that missionaries had never come to our ancestors, and that we ourselves were still heathen.

The man who believes that it is "every man for himself" in this world, who, with Cain, asks, "Am I my brother's keeper?"

The man who wants no share in the final victory.

The man who believes he is not accountable to God for the money entrusted to him.

The man who is prepared to accept the final sentence: "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Missions as a Unifying Force

PROFESSOR BOSWORTH, of Oberlin University, has made the lucid and forcible statement that there are four things that bind men together: "(1) a common hope; (2) a common work; (3) deliverance from a common peril; (4) loyalty to a common friend. The Christian Church has all of these fundamental things to bind it together into a great united force for world conquest. It has a common hope for itself and for the world in Jesus Christ, the world's only Savior. It has a common work —viz., the task of carrying to every creature the message of God's love as revealed in Jesus Christ. It has deliverance from a common peril, and it has, in all its branches, loyalty to a common Divine Friend."

Commenting on these statements, Mr. J. Campbell White, secretary of the Laymen's Missionary Movement, says: "The chief object which seems great enough and compelling enough to lead the churches into a genuine spirit of cooperation is the missionary enterprise. This is illustrated by the missionaries in every great mission field in the world working far more closely together than has yet been characteristic of the churches in the home land."

Parents of Volunteers

MR. LOUIS HEIB tells of an experience when he was giving a Y. M. C. A. address in a church in a New England town and were more prayers by Christian parents with the spiritual welfare of their sons. He was led to say that if there were more prayers by Christian parents dedicating their sons to Christian work there would be need of fewer prayers to rescue wayward boys from the downward path so many were treading. Mr. Heib says:

"After the service the minister's wife asked if I had noticed a blanched

look come over many in the congregation as I had dwelt on this particular point. She then pointed out the window to the finest house in town and told me that the owner was a leading official and member of the church where I had spoken that morning. The son had been to college for two years, and the previous autumn had written home that he wanted to become a Student Volunteer. The fathew was so opposed that he ordered his son home and got him employment with friends in New York city. Ten days before my visit the local papers had copied sensational reports of the boy's doings in New York which had landed him in jail and brought shame and disgrace upon the family."

God can not answer the selfish prayers of parents for their children without bringing disaster on the children. Rather the "uttermost part of the earth" with God than wealth and fame and social prestige for our children without God.

Roman Catholic Missions

ONE of the great Roman Catholic missionary societies is the Society for the Propagation of the Faith which was founded in 1822 and has its headquarters in Lyons, France. According to its published report its income during 1910 was $1,342,000, an increase of $55,000 over last year. France, in spite of its political and ecclesiastical troubles, continued to be the main source of the society's financial strength, French Roman Catholics contributing $608,000. It is of peculiar interest to note that the Catholics of the United States came next, contributing $268,000, or $21,000 more than in 1909. Of this amount the Archdiocese of New York gave an even $100,000, while $29,000 came from Boston. From Baltimore came only $3,500, tho it is the headquarters of the Roman Church in the United States on account of being the residence of Cardinal Gibbons. Catholics of Germany gave $151,000, Italy $53,000, the Argentine Republic $45,000, Spain $35,000, and Mexico $34,000 to this great French society, whose work extends throughout the earth.

Papal Missions to Protestants

THE attitude of Roman Catholics toward Protestant missions in the Latin countries is quite different from what these same Roman Catholics claim as a right for their missions in Protestant lands.

A letter from Very Rev. A. P. Doyle, of the Paulist Fathers, begs the privilege of informing us of "the missionary awakening in the Catholic Church which has for its purpose the explaining of the doctrines of the Catholic Church to non-Catholics." He assures us: "We have been growing quietly as a religious movement during the last few years and are now thoroughly organized, and have a corps of missionaries in the field who are already securing notable results."

Will Father Doyle feel equally fraternal when he finds Protestant ministers "explaining the doctrines of the Church to non-Protestant Catholics?"

A Cogent Appeal to Business Men

THE Men and Religion Movement is opening the eyes of both the pastors and the men of the churches to the small amount of real work that has been done heretofore by the men. One pastor of a large city church, having a membership of 674 men, discovered that only twenty-six were doing any kind of church work. The "Survey" which every pastor is asked to make in the interest of the Men and Religion Movement will prove a revelation to many in the suggested lines of work that Christian men may do.

Five Years of Y. M. C. A.

WHAT the Y. M. C. A. has accomplished in swelling its membership, filling its treasury, and in the work of its many branches which have so rapidly spread over America, would fill a book. Such has been its expansion that it now has centers in nearly 1,000

American communities, and in them can be found nearly every nationality that peoples this country, from the Syrian and Pole to the native American. Within a period of five years the Y. M. C. A. spent, in its various centers, fully $50,000,000 for new buildings, costing from $50,000 to $500,000 each.

Y. P. S. C. E. Still Astir

THE Christian Endeavor Movement has gained more than 1,000,000 new members in the past two years. The funds for its headquarters building are now practically assured. During the whole existence its expenses have been paid from the profits of its publishing department. The movement for the closing of postoffices on Sunday and for the suppression of prizefight cinematographs originated from Christian Endeavorers. Nearly 25,000 of them are members of the Tenth Legion, *i.e.*, givers of one-tenth of their income.

To Increase Bible Study

WITH the second week in October, the National Bible Institute, of 156 Fifth Avenue, brought to a close its fifth outdoor evangelistic campaign. Starting in April, this campaign was maintained without interruption for twenty-four weeks, outdoor meetings being held at twelve different centers. Eleven hundred and fifty meetings were held during the summer, and more than 160,000 persons heard the Gospel preached. The audiences were composed largely of non-Christians, more than seventy-five per cent. having no connection with any Christian organization. Laymen contributed largely to the success of this campaign, more than 100 speaking at the various points. The winter program of the institute includes the conduct of an interdenominational evening school for Christian workers, which is holding its sessions every Thursday evening in the Marble Collegiate Church.

The Moody Bible Institute to Date

THIS institution has at the end of twenty-five years of operation assets to the value of about $750,000. Its records show that the average annual outlay per student is about $150. There were slightly less than 700 students last year, and a graduating class of 112. About two-thirds of the students were men. A correspondence department, with an enrolment of 519, is an important part of the institute's work. The officers of the board of management are prominent laymen — merchants and manufacturers—and it appears to be on a stable base.

Ministering to the Needs of Sailors

THE American Seamen's Friend Society is doing a good work among the 5,000 men employed upon the various ocean vessels, who are found in its neighborhood in New York each night. Four missionaries are employed to look after these wanderers of the deep when ashore, and last year these men made 323,644 visits to the institute. There are 156 bedrooms that are let to seamen for 25 cents a night, and they are always taken. There is a restaurant with good meals at a cheap price, game rooms, concert rooms, swimming pool, and reading room. There is a chapel called the Church of the Sea, where a prayer meeting is held every evening and regular services on Sunday. In the office is a safe in which the men may deposit their money, almost $40,000 being received for them for varying periods last year.

Tuskegee to Date

BOOKER WASHINGTON reports that "during the past three years there has been a marked improvement in the regularity of the attendance of the student body. About 85 per cent. of the students now enter at the opening of school and remain until the close. There is an equally notable

growth in the individual character and worth of the students. In all the departments, 1,702 students have attended the school during the year. This number does not, however, include the average attendance of 240 in the winter short course in agriculture, the 204 in the town night-school, nor the 199 enrolled in the training-school, nor the 207 who attend the teachers' summer school, nor, of course, does this number include the thousands reached and helped through the annual meetings of the Tuskegee Negro Conference. Students have been enrolled from 38 States and Territories, and from 15 foreign countries."

Work of the Home Missions Council

THIS body, in which are represented all principal Protestant home mission societies, has retained former Commissioner H. B. F. McFarland, of Washington, to represent it in United States Indian affairs. Among Indians Presbyterians are spending $160,000 a year; Congregationalists, $40,000; Episcopalians, $35,000; Baptists, $25,000; the Reformed, $4,000. There are 304,000 Indians, and they are slowly increasing in numbers, and vastly increasing in wealth. As a people, it is said by an officer of the Council, they are the richest per capita people in America.

A Novel Phase of Missionary Work

AN institutional church in San Francisco for the Japanese is proposed. Behind it are some of the leading Japanese citizens: the president and vice-president of the Japanese Association of America, the Japanese consul, the managers of the Oriental Steamship and of the Mitsui Companies, and Mr. Fujihara of the Yokohama specie bank.

A Self-imposed Income Tax

A NOVEL plan has been devised in a Presbyterian church in Milwaukee; and that is, the adoption of a self-imposed income tax for church purposes. The agreement among members of the congregation is that all those having an income of $1,000 or less will pay two per cent. to the church. Those who have larger salaries pay a larger percentage. On an income of $3,000 and over the rate is five per cent. This payment is in full, and from those who pay it no other contribution is asked.

Battle Creek Medical Missionary Conference

THE fourth annual meeting of the medical missionary conference, held under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich., January 2 to 5, inclusive. Rev. Lemuel C. Barnes, field secretary of the Baptist Home Mission Board, is to preside over the conference, and the attendance of several prominent mission workers is assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries who attend, and the invitation is to all evangelical missionaries regardless of denomination.

An American Indian Association

THE first congress of the American Indians, at Columbus, Ohio, resulted in the organization of the American Indian Association for the civic and social betterment of the Indian people. Among the leaders in this new movement are Charles E. Dagenett, educated at Carlisle and subsequently establishing an employment bureau through which Indians are finding a field for their respective talents; Dr. Charles Eastman, of Amherst, the greatest writer of his race, now in the employ of the Government; Henry Roe Cloud, the only Indian who has graduated from Yale and who is now a student at Auburn Seminary; Dr. Carlos Montezuma, a full-blooded Apache, educated in Chicago and one of the greatest surgeons in the United States; Rev. Sherman Coolidge, an Arapahoe who is an Episcopal missionary; Arthur C. Parker, of the Seneca tribe, Indian archeologist of the State of New York;

Miss Laura M. Cornelius, of the Oneida tribe, a noted magazine correspondent; Mrs. L. B. Baldwin, of Washington, an Ojibway, in the Federal office of Indian claims, and Charles D. Carter, a Choctaw Congressman from Oklahoma. Christian men, ministers and laymen are behind this new Indian movement, but it is their purpose to improve Indian conditions through education, especially industrial education, in addition to religious effort.

By-products of Christian Missions in Cuba

WHILE the preaching of the Word, in uncompromising loyalty to the Lord Jesus Christ and the organization and upbuilding of churches are the chief work of the Christian missionary, benefits appear wherever the Gospel is being preached in sincerity and in truth, which may well be called the by-products of the Gospel, being an indirect fruitage of the good seed sown. Most important among these by-products of the Gospel in Cuba seems to be the creation of a purer civic atmosphere. Deep moral convictions are implanted by the Gospel and the necessary courage to avoid them is imparted. Social regeneration flows from a renewed heart, and a Christian man becomes soon an intelligent citizen. Self-control. civic integrity, truthfulness and honesty in business, purity in body and soul, all these are genuine fruits of the preaching of the Gospel. The children, trained in the knowledge and practise of Gospel ideals, grow up into a new generation which brings with it desire for purer politics, opposition to the Cuban vices of sensuality, gambling, cock- and bull-fighting, desecration of the Lord's Day and repression of the common cruelty to animals.

But beside the creation of a purer civic atmosphere, the missionary gives needed instruction in hygiene and teaches the need of sanitation and imparts a knowledge of the laws of health.

A third by-product is the indirect influence upon the priests and members of the Roman Catholic Church. They see the Protestant missionaries, whose consecrated lives become object-lessons. The priests begin to pay attention to their sermons, and even expository preaching is at times heard in their pulpits, together with the reading of the Scriptures and the singing of hymns in Spanish. Sabbath-schools and young people's societies are organized in Roman Catholic churches, and the Gospel is at work in the institution which has so long hindered progress in Cuba.

EUROPE

A Bible for the Jews

A PECULIAR interest attaches to the work of Rev. M. S. Bergmann, the well-known translator of the Holy Scriptures into the common speech of the dispersed of Israel. Needless to say, it is the exception to find Jews who can read the Hebrew Scriptures with intelligence. Just here Mr. B. has found his most important sphere of service: he has made versions of the Old and New Testaments into the forms of speech commonly known as Yiddish. Now he is adding a singularly interesting edition of the Scriptures to the list—a Diglot Bible, with Hebrew and Yiddish in parallel columns. Thus the Jews will be supplied, at one and the same time, with the Scriptures in their sacred tongue, and with the interpretation in the speech of every-day life.

Zionism Without Jewish Independence

AT the recent Zionist Congress in Switzerland a new interpretation was given to the old platform of the movement. There has been much opposition to Zionism because of the political aspirations of its leaders, who have been thought to be desirous of establishing a self-governing Jewish state in Palestine.

Professor Richard Gottheil explains that Zionism has been forced by cir-

cumstances to take on a somewhat different form. The change came a few years ago when the Young Turks deposed Sultan Abdul Hamid and won control of the affairs of the Ottoman Empire. From the moment the constitution was proclaimed it became evident that no such charter as it had been proposed to get from Abdul Hamid could be obtained under the new order of things.

The late congress has established no new institutions but decided to devote its energies to developing particularly the Palestine Land Development Company, which has already settled so many Jewish farmers in Palestine. Professor Gottheil said: "Our hopes in Palestine are intimately bound up with the welfare of the Ottoman Empire."

Dr. Julius Richter of Germany

DR. JULIUS RICHTER, who is undoubtedly the greatest German authority on missionary work among the heathen, intends to give his whole time to lectures and literary work in behalf of foreign missions. It is announced that he will leave the pastorate in the near future and accept the call as professor of missions to the Bible Training School in Bethel, near Bielefeld. Dr. Richter is one of the two editors of the *Allgemeine Missions-Zeitschrift,* the German scientific missionary magazine founded by the late Gustav Warneck, since the famous professor's death, and the editor of the foremost popular German missionary monthly, *Die Evangelischen Missionen.* He is well known in the United States and in Great Britain.

Student Volunteers in Germany

THE German Students' Union for Missions was founded in 1896 for the express purpose of enrolling student volunteers and arousing interest in missions among the students of the universities and theological schools. It now has 96 members, of whom 45 are engaged in active foreign missionary service (1 in Japan, 16 in China, 5 in the Dutch East Indies, 9 in India, 2 in Asia Minor, 10 in Africa, 1 in Australasia, and 1 in South Russia). Six of these members have been obliged to return to Germany, chiefly on account of illness. Of the 51 other members 2 are engaged in missionary work at home, while 49 are still pursuing their studies. Of the 96 members 28 are physicians or students of medicine, an especially encouraging sign because the vast majority of the students of medicine in the German universities used to be at best nominally Christian. The German Students' Union has been somewhat hindered by the students who are followers of the more liberal German professors of theology, in that they organized "Academic Missionary Societies" in nine of the German universities in 1910. These academic missionary societies do not aim at personal consecration to active missionary service of their members, but simply at the study of missions and the cultivation of general interest in them.

Present State of Moravian Missions

WHEN it was announced two years ago that, on account of a largely increasing deficit, the Moravians were forced to enter upon retrenchment in their extended and greatly blest missionary work among heathen in every part of the earth, regret was voiced from all sides. The report of the society for 1910 has appeared, and tells a wonderful story of God's continued goodness and care.

The income from all sources was $472,864 in 1910, and the deficit of 1909, which amounted to $63,894, was decreased to $13,165, but the expenses for 1910 were far larger than the income, and the society still faces a deficit of $32,706. This can be understood when we add that the Moravians number scarcely forty thousand. God grant they speedy relief through the friends of the work in all lands and denominations.

The missionary activity of the Mo-

ravians is greatly encouraging. In the 154 missionary centers and 155 outstations, to which must be added 1,213 preaching-places, 150 ordained and 37 lay missionaries, together with 13 deaconesses and 176 wives of missionaries, were assisted by a native force of 102 regular workers and 2,134 helpers. The number of native Christians under the care of Moravian missionaries was 96,459 at the close of 1910, and 601 adult heathen had been baptized during the year, while 1,270 inquirers were being prepared for baptism. In the 347 missionary schools 30,504 children received Christian instruction by 759 teachers, and of these children 6,087 were heathen (3,404 boys and 2,683 girls), while the 192 Sunday-schools had 1,354 teachers and 24,357 scholars, viz., 7,434 boys, 8,783 girls, and 8,140 adults.

The work of Moravian missionaries extends to America, Africa, Asia, and Australia.

Forward Movement of German Societies

THE Neukirchen Missionary Society has been laboring in Java, Dutch East Indies, and in the Lamu and Tana districts of British East Africa. It decided a short time ago to extend its work in Africa, and sent two of its missionaries into the northwestern part of German East Africa upon a tour of exploration. These decided to occupy the thickly-populated district of Urundi, whose Sultan, Kilima, seemed to be of a friendly disposition. Since the caravan road from Lake Victoria to Lake Tanganyika leads through Urundi, the society has selected an important district for its new field of labor.

The Breklum Missionary Society has been planning for some time to add a work in Africa to its most successful work in India, where its missionaries have already gathered 11,556 baptized heathen in the seven missionary centers. At the annual meeting of the society it was decided to take up the battle against the rapidly advancing Islam in Africa, and German East Africa and Kamerun are under consideration for the new work.

The North German Missionary Society was forced to declare, reluctantly, its inability to occupy the interior part of Togoland, and the Basel Missionary Society, which has already well-established and prosperous work in Kamerun and in the British Gold Coast Colony, has declared itself willing to undertake the work in the interior of Togoland, if the consent of the German Government can be had. Thus German societies, for the Basel Society is at least half German, are beginning to enter upon more active warfare against encroaching Islam in the German colonies of Africa.

General Missionary Conference in Sweden

PLANS are being made for a General Swedish Missionary Conference in September, 1912. All missionary societies of Sweden have been invited to appoint delegates to the number of 75 per cent. of their missionary laborers, so that about 300 delegates are expected. These delegates will discuss missionary questions (particularly technical questions), while addresses by specially selected men will deal with more general subjects, and large public meetings will enlist the interest of Christians generally. A missionary exhibition of books, photographs, etc., will be given at the same time.

Mohammedan Sect in Bulgaria

BULGARIA has about 600,000 Mohammedans among its three and one-half million inhabitants. One-third of them belong to the sect of the Jologhli (or Sons of the Road), which is called sometimes the sect of the Kizilbash (or Redheads). This sect is found among Mohammedans everywhere, but especially in Asia Minor, in Kurdistan, in Mesopotamia, and in Persia. Its members are very numerous, and are generally counted simply as Mohamme-

dans, tho they do not belong to the Sunnites or the Shiites, or to any of the publicly known sects of Islam, the Dervishes or the Sufites. They are utterly distinct from all other Mohammedans in doctrine and thought, in customs and in practises and rites.

They keep their doctrines and religious practises secret that the Mohammedans may count them as followers of Islam, but when they are among themselves they deride Islam and declare its doctrines false. Many of their religious practises are similar to those of their Christian neighbors, and they have more sympathy with Christians than with Mohammedans, yet they are not Christians.

The Jologhly in Bulgaria are found in the villages, not in the cities. Their women wear no veils. Divorce is practically unknown and polygamy is rare. The sending away of wives, so common among Mohammedans, is strictly forbidden, and women are honored and are granted equal rights with the men in public meetings. An elder, called Dacdae, or Pir, presides at the meetings for worship, which consist in a number of ceremonies, and are held on the evening of every Thursday in the home of the elder. These ceremonies, as well as all their customs and practises, are transmitted by oral tradition, while their doctrines to a certain extent are committed to writing. The books containing these writings are kept secret. The Jologhli practise communism and hold all property jointly.

Pastor Anetaranian, of the German Orient Mission, whose description of this peculiar Mohammedan sect we are following, thinks that the Jologhli originally were Christians, because he has observed some peculiar customs and ceremonies among them which can not be explained otherwise.

One of the missionaries of the German Orient Mission has attempted to preach the Gospel to these Jologhli in Bulgaria during the past year. He has traveled among them extensively, and reports open doors and willingness to hear the Gospel.

Millions in Russia in Need

EIGHT million persons are in need of immediate relief owing to the failure of the crops in twenty Russian provinces. This startling announcement was made in the duma by Premier Kokovzoff in reply to interpellations concerning reports that famine threatened a wide area. Crops had totally failed, the premier explained, in twelve provinces and partly in eight others. Of the 12,500,000 inhabitants of the affected territory 8,000,000 are in immediate need of relief. The necessary measures would require, the premier said, the expenditure of $60,000,000, of which amount the imperial exchequer would have to find $44,000,000.

ASIA—MOSLEM LANDS

Progress in Palestine

SOME significant indications of the progress being made in the Holy Land are given by the Rev. A. E. Thompson. Under the new régime, a city government has been elected in Jerusalem, and before being chosen promises were made of waterworks and a sewage system for the city. Land that was worth a penny a square foot years ago can not now be bought for three shillings; the rise in price being made by the demand for building purposes in the city. Farm lands that could not formerly be sold are now eagerly purchased. A harbor is being projected at Jaffa, and in some of the farm colonies the American reaping-machine can be seen at work.

Jewish University at Jerusalem?

NOT a few will be interested in the proposal to found a Jewish University at Jerusalem. The project is being advanced by Mr. Israel Abrahams, reader in Talmudic at Cambridge, and Mr. Rabinerson, the well-known Kieff millionaire. Mr. Rabinerson has likewise in hand a scheme for the endowment of scholarships, to be held by students of exist-

ing universities, with the obligation of pursuing literary or archeological research during a portion of each year at Jerusalem. The scholars are to be elected by an international board of Jewish professors and university teachers.

Moslems Crowding Into Christian Schools

EDUCATIONAL changes in Persia in the last year have been remarkable. While a few years ago no Moslem students came to the Christian schools, many are now thronged with Mohammedan boys and girls. In Teheran the boys' school has an attendance of over 300, of whom 180 are Moslems, and the girls' school has registered 235, of whom 116 are Moslems. In 1890 there was only one Moslem girl in this school.

Railroad Construction in Asia Minor

THE part of the railroad Constantinople-Bagdad, which extended from Bulgurlu to Ulukishla, a town located at the foot of the Bulghar Dagh, the ancient Taurus, was opened on July 1. Thus the eyes of the world are once more directed to the great future road for the commerce of the world, which has met more than usual obstacles in its construction.

The building of the Bagdad railroad was commenced eight years ago in Konia, and two years later 200 kilometers (about 124 miles) were finished, the town of Bulgurlu, at the foot of the Taurus, having been reached. Four years of inactivity followed. Then, in 1909, the work was commenced again from Bulgurlu toward Ulukishla and from Adana, south of the Taurus. As soon as the road over the Taurus and over the Amanus Mountains toward Killis has been finished, the most difficult and the most expensive part of the work will have been done, and it remains only to lay rails over the sand to Bagdad.

It is now being planned to hasten the work so that it will be possible to travel the distance from Constantinople to Bagdad by railroad in 1917. It will remain a long journey, tho the distance is only 2,400 kilometers (less than 1,500 miles), because Turks do not believe in night travel, and it will still take five or six days of travel, but it will be a tremendous change for the better.

Kuweit Occupied

KUWEIT, in Arabia, is a strategic city in that great Mohammedan stronghold. Its occupation seemed essential to the faithful missionaries of the Arabian Mission, and Dr. Zwemer, Dr. Thomas, and Rev. Van Ess each tried to gain a foothold. They were refused entrance again and again, and after fifteen years of striving in vain to gain a foothold, they almost despaired of ever occupying it. When Rev. Van Ess was ordered out of the city he went to a little hill just on the border of the town, and there he prayed fervently that Kuweit might be opened to the Gospel.

Two years passed and the city still was closed to Christian effort. Then Dr. Bennett met the sheik of Kuweit in another city. He gradually won his confidence, so that the white doctor was called in when the Mohammedan ruler's daughter fell sick. God blest the art of the physician and a surgical operation restored her to health. In gratitude the sheik opened Kuweit unto the Christian misionaries, rented a Bible-shop to them, and finally sold them a plot of ground for missionary buildings. It was the little hill where Rev. Van Ess had prayed that God would open the city to the preaching of the Gospel. Thus God had answered the prayer of His child!

INDIA

Gospel Triumphs

SIR JOHN HEWITT—one of the great rulers of India—pays a handsome tribute to the work of the Salvation Army among the criminal tribes at Gorakpur and Morada-

bad. Not only are they saved from crime, but they are turned "from hopeless enemies of mankind into useful citizens." The Lieutenant-General, indeed, says a great deal more, and credits the Salvation Army with solving "a hitherto unsolved problem." This striking testimony to the power of God's grace to convert the hopeless enemy into the useful citizen is worthy of a permanent place in Christian records. It is well to have it proclaimed aloud on this high authority, that the Gospel—even among the most turbulent tribes of India—is still the power of God unto salvation.

Congress of Religions of All India

DIE EVANGELISCHEN MISSIONEN reports that a Congress of Religions of All India was held at Allahabad in the beginning of the year. All sects of Hindus were represented, and among the speakers, beside these Hindus, were Islam, Buddhism, Parseeism, Judaism, and Christianity. The Christian missionaries thought that they ought to appear upon the platform together with the representatives of these false religions, because discussions and resolutions were prohibited and only concise statements of the doctrines and tenets of the different religious systems were permitted, so that a fine opportunity for the public presentation of Christianity was offered. They were greatly pleased with their success, because deep interest was shown by the audience only when a Christian missionary began to speak. This was probably caused by the fact that every Christian speaker seemed conscious of the importance and of the reality of the message which he was delivering, while non-Christian speakers delivered poor and unimpressive addresses. Once a Hindu repeated a Sanskrit prayer, but other Hindus did not show the least reverence, and did not even cease their loud talking. But when a Christian stood upon the platform and prayed, and all other Christian members of the Congress reverently arose and joined him silently in the prayer, more than half of the whole assembly stood up and remained silent and standing until the prayer was finished.

Higher Missionary Schools in India

ACCORDING to the *Leipsic Missionsblatt,* the *Christian Patriot* calls attention to a regrettable schools of India. It is said that in many of these schools two or three teachers only are Christians, and they teach nothing but religion. Thus the scholars are continually influenced by heathen teachers, and the influence of the teacher of religion is still decreased by the fact that the heathen pupils of these missionary schools consider him a more or less necessary evil. The superintendency of the schools by heathen must necessarily be disadvantageous to the interests of Christianity. However, it must not be forgotten that Christian teachers, fitted for higher schools, are scarce, and that the higher schools in connection with missionary work in India are very numerous, perhaps too numerous.

Converted, Drugged and Made Insane

SEVERAL cases of insanity have come to public notice in Indians who have either become Christians or who were on the point of becoming Christians. It has been repeatedly affirmed that members of their caste or family, in despair at their conversion, have given them an herb or drug which immediately affects the brain. Definite confirmation of this has not been obtained, and some European physicians deny that such a drug exists. If the undoubted insanity which comes on suddenly is not due to poison administered in the food, it would be interesting to know how else the symptoms can be accounted for. The fact that a drug capable of producing insanity in a single dose is unknown to Western science is in itself no proof that such a drug is not known in India.

American School Stands First

IN the recent public examination of those graduating from the high schools of the Madras Presidency, the American Board's high school at Madura was at the top of the list for the district, so far as English is concerned, and much above the average for the Presidency. This result is all the more gratifying in that the stand of the school hitherto has been rather low, with but few of its students from the Brahman caste. Steady and hard work at the task of building up this institution, important both in its own field and as a feeder for the college, has thus won its reward.

The Gossner Mission Converts

THE Gossner Missionary Society, laboring in India, published its report for 1910 in brief form that it might awaken and strengthen the interest of its friends, so that, *D. V.*, its large deficit from preceding years (more than $30,000) might be wiped out before the celebration of its seventy-fifth anniversary, on December 3. The work among the heathen Kols is marvelously blest, so that 1,984 heathen were baptized in 1910, and the total number of baptized heathen increased to 77,535, of whom 3,301 belong to the kingdom of Jaspur. There were 13,933 inquirers under Christian instruction at the close of the year.

The report contains a note of complaint concerning the selfish and hostile work of the Jesuits, who seriously hinder the fight against the national vice of the Kols, which is drunkenness, and who continue to do all they can to make proselytes. The work is also hindered by the death of two of the most experienced missionaries and by the return of several others to Germany on account of sickness and weakness. In the work among the heathen along the Ganges the missionaries have been encouraged by the baptism of 89 Hindus and the coming of 138 candidates for baptism, remarkably large numbers, for baptisms of Hindus are scarce, and the Ganges Mission saw many years pass by without the baptism of any heathen. The number of baptized Hindus in this part of the work of the Gossner Missionary Society is now 757, while the missionary schools have 1,259 pupils.

The Darkness of Tibet

MR. R. CUNNINGHAM, of the China Inland Mission, writes in *The Bible in the World:* "Why Tibet remains in seclusion, the haunt of the recluse, may, I think, be explained by the one word, *Darkness.* Its people hate the light and shun civilization. Their minds and hearts are darkened; they are following a false ideal; they are trying to be and do good without divine strength. As a result, they are groping in dense night, and searching in vain for the very light which is shining on the borders of their land. Mission-work on the Tibetan border is very difficult, but not discouraging. The missionary does not here meet raw heathen, uncivilized pagans, or wild cannibals. He meets something harder than any of these; he sets his face and life against a well-organized system of 'Enlightened Darkness.' "

CHINA

Once a Glacier, Now an Avalanche

SAYS the London *Christian:* "For years China has been like a glacier, moving slowly, surely, but imperceptibly; to-day she is like an avalanche. The success of the revolutionary movement is nothing short of astounding. City after city quietly capitulates; and concessions have already been made from the throne which point to great changes affecting popular rights and liberties. When we remember the greatness of China's provinces — Szechwan, with sixty-eight millions of people, and Shantung, with thirty-eight millions—it is clear that such provinces are well worthy to be states; and if it is possible to compact the whole under one supervising government, the progress of China, and

therefore the progress of the world—and (may we not say?) the progress of the kingdom of Christ—should be enormously advanced."

Christianity in China

CHINA contains to-day probably 1,500,000 native Christians, two-thirds of whom are Roman Catholics, and the remainder are distributed among the various Protestant sects. Great Britain and America divide the labors of the Protestant work between them. England specializes on its literary and evangelistic sides, while America leads in educational and medical enterprises. England has largely given up Oriental educational work, chiefly owing to the failure of her efforts in India, which, seemingly, have ended only in spreading the spirit of revolt among the educated Hindus. There is but one English college in China, as against fourteen maintained by America.

More Missionaries for China

THE Liebenzell Mission, which is associated with the China Inland Mission in its work, sent out ten new missionary workers to China on September 3. Among them was its first medical missionary. He is a brother of the first ordained missionary of the society who was sent out twelve years ago.

Activity of the Y. M. C. A.

MANY of the government colleges throughout China are now seeking for foreign teachers, and the demand is steadily and rapidly increasing. In a number of cases, both in Japan and China, the Y. M. C. A. has been instrumental in securing for them Christian teachers and professors, and results have amply justified the enterprise. One government school-teacher, within a year, gathered around him an English Bible class of over 100 students, of whom twelve became Christians. The opportunities for splendid consecrated service in this great field are practically unlimited. The Y. M. C. A. has been successful in gaining an entrance to the government schools in Tientsin.

Can Work as Well as Give

THE ninety-two members of two Chinese churches in Shansi have been volunteering shorter or longer terms of evangelistic touring. Their aggregate periods of free service amount to fifteen months. In Hunan the members of another church have systematically visited 1,448 villages out of 2,211 in their district, and hope to evangelize the balance this year.

JAPAN—KOREA

Christian Ideals Virtually Adopted

THE late Dr. J. H. DeForest testified during his last visit to this country that Japan had already virtually adopted Christian ideals. Polygamy still prevails there, but it is decreasing and men are becoming ashamed to own that they have more than one wife. Barbarous cruelty in the punishment of criminals is declining. Popular education is prescribed there; business methods are wholesomely improving; women are receiving better treatment—and our missionaries are chiefly responsible for this great enlightenment.

Testimony of a Christian Japanese

REV. GERMOSULEE has recently said: "The Japanese Methodist Church is the latest-born of Methodist churches. In 1907 the members of the Methodist Episcopal Church, of the Methodist Episcopal Church (South), and of the Canadian Methodist Church in the Japanese Empire, with the full consent of the Methodist churches in America, united and formed the Methodist Church of Japan, electing the Rev. Yoitsu Honda Bishop. The new church in 1907 began with 97 churches, 9,738 members, 106 ordained ministers, and 19,006 Sunday-school scholars. It now has 107

churches, 13,000 members, 138 ordained ministers, and 25,000 Sunday-school scholars.

* * *

BARON KANDA, the head of the higher commercial school in Tokyo, at a reception and dinner given recently in honor of Mr. Russell and Hamilton Holt, of New York, said:

"Let me, in this connection, pay a humble tribute to that noble band of American missionaries and teachers, who have consecrated their lives to the cause of moral and intellectual elevation of our people,—that noble band, headed by the late lamented Dr. Hepburn, who, with the crown of over fourscore years and ten, but with a still brighter one of his immortal work, left in the hearts of his pupils here, has recently gone to his well-earned rest. He has left behind him not a few pupils who have since risen to posts of great importance in the life of new Japan, among whom I may point with pride to my honored friend, the president of the Bank of Japan (Baron Takahashi) present to-night. But there are many Hepburns, Verbecks, Browns, and Williams, the lasting influence of whose labors it is impossible to overestimate. And I am glad to say that this noble band is constantly recruited, and is ever swelling, whose influence is deeply stamped upon the rising generation, and will be felt indirectly through generations to come."

The Influence of the Bible in Japan

MORE than five million copies of the Bible, in whole or in part, have been circulated in Japan during the last thirty years, yet the Word of God is still the best-selling book in Japan. The influence of the Bible is thus described by a writer in the Japan *Times:* "More than anything else, the English Bible, together with the presence of missionaries, has contributed toward the spread of new ethical conceptions. Christianity as a religion is yet far from making the conquest of this land, but its indirect influence has been unmistakably great. Anglo-Saxon civilization came in with the glad tidings of emancipation of individuals from their social and legal bondage. The message consists of two words—freedom and responsibility—freedom in the social and political life, and responsibility in the spiritual and intellectual life."

Roman Catholic University for Japan

GERMAN missionary magazines report that the pope has approved the plans for the founding of a Roman Catholic University in Japan, and has entrusted the work to the Jesuits. The city selected for the new university is Tokyo.

Koreans and Japanese Fraternize

AN extraordinary intervention of Christian brotherhood to promote peace is noted in letters from Tokyo. The native Young Men's Christian Association of Tokyo invited thirty prominent Korean pastors to come to Tokyo and spend two weeks as the guests of the association, the avowed object being to promote fellowship and good-will between the Christians of the two lands, since it was feared that the political resentment of the Koreans against the Japanese conquest had created an unchristian feeling among church people of the conquering and the conquered nations. The Koreans enjoyed their visit thoroughly and good results are felt to have accrued from the plan.

Y. M. C. A. in Korea

THE Seoul Young Men's Christian Association was organized in 1903. It now owns a large lot worth $20,000, paid for by Koreans, and a building valued at $46,000. Its budget of $11,000 is raised wholly in Seoul. It has a day school with a course of four years, which graduated eighty-four members last year; also industrial classes with shops, supported from local funds. The commercial output of these shops last year exceeded $1,500. Of its 876 members, 872 are

in Bible classes! Last year 752 men became Christians in connection with this work. In a recent campaign $5,000 has been raised for a gymnasium.

AFRICA—NORTH

Missions in the Nile Valley

IT is said that in the Nile Valley there are 55 foreign missionaries, besides their wives—37 men and women working in colleges, schools and hospitals; 46 native ministers, and 15 licentiates who are caring for the interests of 60 organized congregations, with a membership of 10,000 people. There are 560 native workers. Some 20,000 men and women listen every Sabbath to the preaching of the Gospel; 14,000 gather for instruction in the Sabbath schools; while the hospitals and clinics touch with the hand of sympathy and healing some 35,000 people every year. The harem workers visit 5,220 women and give them instruction and comfort in their homes.

Fifty-three per cent. of the whole cost of the American Mission in Egypt comes from the natives themselves.

A Great Annual Conference

THE Evangelical United Presbyterian Church of Egypt held its Annual Conference for prayer and spiritual edification October 10-12 at Sanaboo, a small town about two hours north of Assiut, by rail, and perhaps one and a half hours by donkey from the railroad. There is a rich man there who loves his "nation and hath built her a synagog" and a school for boys, one for girls and an orphanage for boys and girls. All were the guests of this man especially and the church of which he is a member, inasmuch as they all gave us a royal welcome. The man entertained us all in his own house or houses, for he has three or four, and when you realize that he fed, housed and supplied all the wants of a company not less than 300 for from three to four days you will realize how large he is both in heart and in purse.

AFRICA—WEST

Kings at a Missionary Meeting

THE centenary movement of the Wesleyan Methodist Missionary Society is commanding deep interest in distant parts of the field. Rev. W. R. Griffin, of the Gold Coast, reports a meeting, at Cape Coast, in these terms: "The chapel was crowded. Five native kings were present with their retinues. The Ohmanhin (king) of Cape Coast presided, a man eighty-five years of age, who was nine years of age when our first missionary landed at Cape Coast in 1835. A great spiritual power rested upon the meeting. We held another crowded meeting at night; and before the day closed $1,500 in cash, almost all in silver, had been paid in. We are hoping that the Cape Coast Circuit will raise altogether $2,250." Mr. Griffin adds: "What hath God wrought indeed! Seventy-six years ago our first missionary landed here; to-day we have 200 native teachers, agents, catechists, and ministers; 31,000 full, trial, junior, and catechumen members; and about 100,000 people worshiping in our churches."

A Royal Missionary

MISSIONARY SCHWARTZ, of the Basle Society, writes home from the Gold Coast: "King Njoya might be called the most influential missionary of all the interior. He is himself building a great school for his 500 pupils. I have been working for a week at making him doors and windows, and had to make the plan of the building in order that the doors and windows might fit exactly. Njoya is enchanted with his educational palace, and has given me twenty-five logs for our station. He teaches the school himself, relates and dictates Bible stories to the children, composes Christian hymns and teaches the children to sing them."

AFRICA—EAST

Friendly Authorities

THE influence of Bishop Hartzell's visit to Lisbon and his interview with the ministers there," writes the Rev. W. C. Terril, of Portuguese East Africa, "is having a great and helpful effect on our work. The officials know of it and their attitude toward our work is different. They respect it, for they realize that there is back of it a Church that is large and which stands for the best things in government and life. The Bishop's interview with the new high commissioner of the province and the recently appointed district governors also resulted in a good understanding on their part of why we are here."

To Undertake Home Missions

A BOARD of missions has been organized in the English Church mission in Uganda, Central Africa, with headquarters at Namirembe. Its work is to evangelize in the regions around Uganda, using the Baganda as missionaries as far as possible. Rev. G. H. Cassons writes: "There are excellent openings in the northeast, where the people are begging for teachers. About one hundred Baganda are now at work, but there are openings for twice that number."

OBITUARY NOTES

Arthur Lloyd of Japan

REV. ARTHUR LLOYD, for nearly ten years a member of the American Church Mission in Japan, died at his home in Tokyo, October 26. Mr. Lloyd was born in India in 1852, while his father was serving as a colonel in the British army. He was educated at Cambridge and began work in Japan under the S. P. G. in 1883 as an honorary missionary, supporting himself by teaching in Government colleges. After six years he went to Canada to become principal of the Church school at Port Hope and professor of Latin in Trinity College, Toronto. The missionary spirit, however, carried him back to Japan in 1893, when he joined Bishop McKim's staff. For the next six years he was president of St. Paul's College, Tokyo, and did much to lay the foundations for its present effectiveness. After resigning his formal connection with the mission, Mr. Lloyd was appointed a professor in the Imperial University at Tokyo, but continued to give valuable volunteer aid to the Church's work. Hundreds of Japanese students have been led to Christ by Mr. Lloyd. His latest large publication, "Everyday Japan," is an interesting account of life as it is lived to-day in the Sunrise Kingdom, with some study of the reasons for Japanese customs. He was wonderfully versatile and could accomplish an extraordinary amount of work with little apparent effort. During the years of his connection with the American Church Mission he used all his salary for Church work.

Rev. Henry Mansell of India

A VETERAN missionary of the Methodist Episcopal Church in India, Rev. Henry Mansell, died on Wednesday, November 8, at Bristol, Conn. He returned to America from India in September, 1910, altho he had been on the retired list at his own request since 1902.

Henry Mansell was born in Ohio in 1834, and after pursuing his studies in Allegheny College, Meadville, Pa., he went to India in 1863 and labored in the present North and Northwest India Conferences. In 1877 a high school was established at Lucknow, which later became the Centennial High School and then the Reid Christian College. Dr. Mansell became the first principal, and later was the president of Bareilly Theological Seminary. He served as principal of Philander Smith Institute and presiding elder of Mussoorie District from 1893 to 1901. He was a tireless worker and an honored missionary whose work as translator and educator will long continue to produce results in Christian missions in India.

BOOKS ON MISSIONS AND MISSION LANDS

An Eirenic Itinerary. By Silas McBee. 12mo, 225 pp. $1.00, *net*. Longmans, Green & Co. New York, 1911.

A tour of Europe and the Levant is not in itself of unique interest, but a tour of these nominally Christian lands by a prominent Christian layman and editor in the interests of Christian unity is both unique and important. Mr. McBee attended conferences, and on his tour talked with high representatives of all branches of the divided Christian Church. The purpose of these interviews with the Ecumenical Patriarch of Constantinople and others in England, Germany, Russia, Italy, Egypt, and Constantinople was to discover the real content and spiritual value of oriental Christian faiths, and to learn how far their leaders were open to the suggestion of closer fellowship and cooperation with the Roman and Protestant churches. Unity, not uniformity, is the ideal which Mr. McBee desires. His six addresses and papers, that follow the description of the tour, emphasize the great fundamental doctrines and ideals that are held in common by all who believe in God as revealed in Jesus Christ.

The author describes the many remarkable changes that he observed in the attitude of the Greek, Armenian and even the Coptic churches toward Roman and Protestant Christians. He thinks that the end sought by division, the liberty to seek and live the truth, has largely been attained, and that the time has come to lose sight of our differences in our agreements —that now the same end may be attained better by cooperation and unity. Pope Pius X read some of the papers printed in this volume and declared that the Roman Catholic Church was ready, in the interests of unity, to yield all except the fundaments of Christianity. The Metropolitan Bishop of Russia gave Mr. McBee his blessing and best wishes on his mission. The Coptic Patriarch of Egypt remarked that the visit had given him new ideas and new hopes.

The spirit of the mission and of the addresses is noble and Christian. The ideals are worth working for, and the results are beyond our power to estimate. The practical plans by which to promote cooperation, the decision as to what are essentials in faith and practise, and the outward manifestations of unity may awaken wide discussion, but faith in Jesus Christ, the son of God, and absolute dependence on Him for time and eternity form the center around which Christians must be drawn nearer together.

Among the Indian Rajahs and Ryots. By Sir Andrew H. L. Fraser. Illustrations and map. 8vo, 368 pp. $4.00, *net*. Seeley & Company, London, 1911.

Sir Andrew Fraser is well known as the former Christian Lieutenant-Governor of Bengal and for thirty-seven years in civil service in India. There is no better living authority on the British Empire in India, and Sir Andrew writes forcefully and well. He is a distinguished man, honored for his ability, courage, force and Christian character.

The present volume describes Sir Andrew's life in India, his experiences and observations among Europeans and natives, in private and official life. He made friends with all classes and passed through some exciting times. There is great variety in the topics taken up, sad and serious, humorous and adventurous. The chapter on Christian Missions is sane and impressive. The author says:

"It is not easy to overestimate the importance of the beneficent influence

which missionaries have exercised in India."

"In Nagpur, where I was stationed for many years, I joined the native church and became an office-bearer."

"The power of the Spirit of life in Christ Jesus to cheer and purify the lives of men, and to elevate and transform their characters is the same in India as in England."

It is not easy to commend this volume with sufficient emphasis. It will be read for its intrinsic value as well as for the interest in the author and his theme.

THE CONVERSION OF INDIA. By Emil P. Berg. 16mo, 238 pp. 2s. Arthur H. Stockwell, London, 1911.

Here is an attempt at reconciliation between Christianity and Hinduism. The author looks on the attempted conversion of India to Christ as disappointing. He believes that the basis of the missionary appeal must be modified. A new method is advocated —along the line of liberal theology. In other words, let down the bars and Hindus will come into the Church. The "Reformed Christianity" of Mr. Berg is, to our minds, "deformed Christianity." It is heathenism that needs changing, not the Christianity of Christ. No doubt the religion as taught and practised by missionaries is imperfect. The great fundamental truths need to be emphasized, and the lives of Christians must witness to the power of God, but to win by compromise with evil is to lose. It is better for Christianity never to convert India than to convert it as Moslems convert the Africans. A reconciliation between Hinduism and Christianity is impossible unless one or the other loses its true character.

AN INTERPRETATION OF INDIA'S RELIGIOUS HISTORY. By Rev. Robert A. Hume. 12mo, 224 pp. $1.25, *net*. Fleming H. Revell Co., 1911.

Dr. Hume is a missionary of experience and a forceful thinker and writer. He has made a careful study of India's religions and history, and writes very sympathetically of the systems which most Christians regard as emanating from the devil. The book is worth reading, as it gives a Christian view of the religious system of the Hindus, but we doubt if the consensus of opinion among missionaries in India would uphold Dr. Hume in his views. It is true that historic Hinduism has many beauties and much truth, but the results of the religious system show its character. Like Shintoism, Confucianism, Buddhism and Islam, Hinduism is a mixture of beauty and ashes, of truth and error; they are dying religions and can not be regenerated. They contain no beauty or truth which is not found in Christianity. It is well to recognize their good points, but their adherents must forsake them and surrender to the claims of Jesus Christ.

TURKESTAN: THE HEART OF ASIA. By William E. Curtis. Illustrated. 8vo, 344 pp. $2.00, *net*. George H. Doran Co., New York, 1911.

Turkestan is an unknown land to most travelers and stay-at-homes. Few, even among missionary students, could tell just where it lies, who are the inhabitants, and if any Christian missionary work is being carried on there. It is, nevertheless, a large and important country. Russia governs it with jealous eye and hand, but the land is full of interest and romance, and Mr. Curtis has lifted the veil to the reader.

Turkestan lies almost in the heart of western Asia, south of Siberia and between China and the Caspian Sea. It measures about half the size of the United States (exclusive of Alaska), and is settled by Turks, Tatars, Mongols and Chinese. The Christianity known there is that of the Greek Church; other inhabitants are Buddhists, Moslems and pagans. Protestant missions there are none. The nearest station is at Kashgar, in Chinese Turkestan. The Russian Government is jealous of any efforts to bring evangelical Christianity to the people. That they greatly need it none will doubt after reading Mr. Curtis's description. Bokhara cats spend more time on their toilet than

do Bokahara women. Foreigners are protected there, but the devil is not a foreigner. Opium smoking and vice are prevalent, slavery exists and liberty is unknown. The description of Turkestan is entertaining but oppressive to those who have compassion for their fellow men.

A Fountain Unsealed. The B. & F. B. S. Report for 1910-1911. Illustrated. London, 1911.

There is nothing more impressive than the simple narratives of the progress and results of Bible distribution among non-Christian people. Here are stories from all over the world—stories that amuse, touch, thrill, inspire. They offer valuable material for missionary addresses, and prove that the Word of God is powerful and fruitful.

The New Schaff-Herzog Encyclopedia of Religious Knowledge. Edited by Samuel Macauley Jackson, D.D. Volumes X and XI. 8vo. $5.00 per volume. Funk & Wagnalls Co., 1911.

This series is a rich mine of religious information. In general it is presented as nearly as possible fairly and without bias and with sufficient clearness and fulness to make the articles of real and permanent value. The biographical sketches include such men as Robert E. Speer, Hudson Taylor, Bishop William Taylor, James M. Thoburn, Elias and Edward Riggs, the Schauffler family and others. The articles on separate fields are well written by men who know. Spain is fully described with reference to Roman Catholic, anti-clerical and Protestant forces. The South Sea Islands, Syria, and Russia are also well presented as mission fields. The theology is a compromise between conservative and liberal. There are articles on social service and socialism, and one on Christian Science which was approved by Mrs. Eddy and is followed by a criticism of its main features, well worth reading (by Rev. J. F. Carson, D.D.).

The whole work of reference is exceedingly valuable for students, teachers, preachers and writers. It would be still more so if British and American subjects were as fully represented as are the German.

The Children of Ceylon. By Thomas Moscrop. Colored illustrations. 12mo, 96 pp. 75 cents. Fleming H. Revell Co., New York. 1911.

This series of little volumes reveal the similarity and contrasts between the Anglo-Saxon and other children. The children are all human boys and girls, but their environment, their training, their religions, customs, and ideals are different. The description of these differences are very instructive and entertaining; they also show the need of Christian training and the closing chapter illustrates what is being done through mission schools. This is an excellent book for junior children.

The Galax Gatherers. By E. O. Guerrant. 8vo, 220 pp. $1.00. Presbyterian Committee of Publication, Richmond, Va. 1911.

A missionary among the American Highlanders of Kentucky writes these "field notes" of his experiences among them, and declares that the truth he tells is "stranger than fiction." Dr. Guerrant, by his vivid pen pictures, has given us an excellent view of the Appalachian Mountain regions, and the untutored people who live there. He himself has been soldier, doctor, evangelist, of ability and success. The volume is full of human interest.

The Minister's Social Helper. By Theresa Hunt Walcott. 12mo, 364 pp. $1.00. Sunday School Times Co., Philadelphia. 1911.

Church social functions for all ages and conditions are made easy by the plans suggested in this practical volume. The ideas on socials, missions, work, and money-raising have been tested and have been contributed to the *Ladies' Home Journal.* Church, Sunday-school, and young people's committees will find this Helper useful without the faults of some committee chairmen—the plans need not be accepted if they do not appeal or apply.

In a Far Country. By Harriette Bronson Gunn. 8vo, 244 pp. $1.00, *net*. Am. Baptist Pub. Soc., Philadelphia. 1911.

Mrs. Gunn gives mainly the story of her mother, Mrs. Ruth Lucas Bronson's, life and work in Assam, India.

York Conference Report, Feb. 10-14, 1911. 12mo, 268 pp. 1*s*. 6*d*. Friends F. M. Association, London. 1911.

The Edinburgh Missionary Conference has found many echoes in various parts of the world. This is one of them, held by the Society of Friends in Great Britain, to consider the commission reports.

NEW BOOKS

An Eirenic Itinerary. Impressions of our Tour, with Addresses and Papers on the Unity of Christian Churches. By Silas McBee. Illustrated, 12mo, 225 pp. $1.00, *net*. Longmans, Green & Co., New York, 1911.

Professor Rauschenbusch's "Christianity and the Social Crisis." By I. M. Haldeman, D.D. Pamphlet, 42 pp. 10 cents. Charles C. Cook, 150 Nassau St., New York, 1911.

An Open Letter to Society. From Convict 1776. With an Introduction by Maud Ballington Booth. 12mo, 160 pp. 75 cents, *net*. Fleming H. Revell Co., New York, 1911.

Handbook on Foreign Missions of the United Presbyterian Church of North America, 1911. 103 pp. C. R. Watson, 200 N. 15th St., Philadelphia.

Down North on the Labrador. By Wilfred T. Grenfell. Illustrated, 12mo, 229 pp. $1.00, *net*. Fleming H. Revell Co., New York, 1911.

Temptation. What It Is, and How to Meet It. By Philip E. Howard. 16mo, 92 pp. Sunday-school Times Co., Philadelphia, 1911.

The Youngest King. A Story of the Magi. By Robert Hamill Nassau. Frontispiece, 16mo, 95 pp. 50 cents, *net*. Presbyterian Board of Publication, Philadelphia, 1911.

Hudson Taylor in Early Years. The Growth of a Soul. By Dr. and Mrs. Howard Taylor. Illustrated, 8vo. $2.00, *postpaid*. George H. Doran Co., New York, 1911.

The Broken Wall. Stories of the Mingling Folk. By Edward A. Steiner. Illustrated, 12mo, 219 pp. $1.00, *net*. Fleming H. Revell Co., New York, 1911.

The Old Faith and the New Gospels. Special Addresses on Christianity and Modern Thought. By Rev. A. B. Simpson. 16mo, 161 pp. 60 cents. Alliance Press Co., 692 Eighth Ave., New York, 1911.

Everyman's Religion. By George Hodges. 12mo, 297 pp. $1.50, *net*. The Macmillan Co., New York, 1911.

Under the Prophet in Utah. The National Menace of a Political Priestcraft. By Frank J. Cannon, in collaboration with Harvey J. O'Higgins. $1.35, *net*. C. M. Clark Publishing Co., Boston, 1911.

The Yellow Pearl. A Story of the East and the West. By Adeline M. Teskey. Frontispiece, 12mo, 208 pp. $1.00, *net*. George H. Doran Co., New York, 1911.

South America of To-day. A Study of Conditions, Social, Political, and Commercial, in Argentina, Uruguay, and Brazil. By George Clemenceau. Illustrated, 8vo, $2.00, *net*. G. P. Putnam's Sons, 1911.

The Changing Chinese. The Conflict of Oriental and Western Cultures in China. By Edward Alsworth Ross, Ph.D., LL.D. Illustrated, 8vo, 356 pp. $2.40, *net*. The Century Co., New York, 1911.

The Coming China. By Joseph King Goodrich. Illustrated, 12mo, 298 pp. A. C. McClurg & Co., Chicago, 1911.

A Glimpse of the Heart of China. By Edward C. Perkins, M.D. Illustrated, 12mo, 95 pp. 60 cents, *net*. Fleming H. Revell Co., New York, 1911.

Across China on Foot. Life in the Interior and the Reform Movement. By Edwin J. Dingle. Illustrated, 8vo, 445 pp. $3.50, *net*. Henry Holt & Co., New York, 1911.

Literary Note

The Authorized Biography of the late Dr. Arthur T. Pierson is being written by his son, for twenty years co-editor of the Missionary Review of the World. The biography is to be published as early as possible in 1912 by The Baker & Taylor Co. of New York, and by James Nisbet & Co. of London. It will be based on the many private sources of information at the disposal of the family, including personal letters, diaries, published articles and unpublished manuscripts. It will include an intimate picture of Dr. Pierson's early life and training, his world-wide work for missions, the controversy connected with his immersion and ministry of Spurgeon's Tabernacle, London, and his connection with some of the great men and movements of the past fifty years.

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